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A

Full and Clear Account

THE

Scripture gives of the

DEITY.

And all the MISTAKES removed relating thereunto.

Proved that the Heaven of Heavens and the Fall of Angels was before the Six Days Creation.

With an Account where the Being of Hell is.

Deut. 6. 4. *Here* O Israel, *the Lord our God is one Lord*, Exod. 23. 21. *For my name is in him*, vers. 22. *If thou shalt indeed obey his Voice, and do all that I speak, then will I be an Enemy unto thine Enemies, and an Adversary to thine Adversaries*, John 17. 3. *And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

By *M. MARSIN.*

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Friendly Reader, to all you that are Lovers of Truth, I ſhall here through God's aſſiſtance give the whole, clear and full account the Scripture gives of the DEITY.

BUT firſt, that I may give the Reader ſome light in the reading holy Writ, that thereby what is contain'd therein may be the more clearly underſtood.

Therefore, for Information we are to take notice, that we are to take the Scriptures in the plain letter of the word in every place where it is poſſible for us ſo to underſtand them. That is, unleſs we find other places of Scripture which are agreeable to reaſon to contradict the other Scripture, which if taken in the plain Letter of the Text, will not agree with Reaſon. The which when we ſo find it, we muſt admit it to be allegorically or parabolically ſpoken.

As for inſtance, *Chriſt* is *ſaid* to be *a Door, a Vine, an Olive-tree*, for in that Chriſt ſaith he is a Door, is becauſe, there is an entrance made by him into the *Sheepfold*: And by whom the returning Sinner is brought into the Favour of God. *For by his ſtripes they will be healed, Iſa.* 53. 5. And ſo by way of ſimilitude it is *that Chriſt, is a Vine, an Olive Tree, a Tryed Stone, a precious Corner Stone.* But ſhould we take theſe Expreſſions in the plain letter of the Word, we ſhould deny both Scripture and Reaſon. For the Scriptures declare Chriſt to be the *Son of God*, Pſal. 45. 6, 7. Heb. 1. 8. Who *took our Nature upon him*, Iſa. 7. 14. Zech. 13. 7. Luke 1. 31. Therefore the forementioned

Expreſſions are allegorically ſpoken, that is, by way of ſimilitude. For our Faith or Belief is never to be contrary to reaſon. For as far as we have left on us an impreſſion of right reaſon, ſo much of the Image of God, is ſtill remaining in us. And right Reaſon and Faith are the two Eyes of the Soul.

And whereas the Apoſtle ſaith, *Now Faith is the ſubſtance of things hoped for, the evidence of things not ſeen, Heb.* 11. 1. That is, their Faith was to them the Subſtance of the things hoped for. For they believed and expected really to find that all the Promiſes ſhould be made good ſubſtantially, that is, in Subſtance according as is declared in the Word. But then their Faith was to them the Evidence of things not ſeen. But they expected *to ſee Face to Face, and to know as they were known,* 1 *Cor.* 13. 12. when they came to the Enjoyment of all what they hoped for. For what was then the Subſtance of their Faith, was afterwards really and ſubſtantially to be known and enjoyed.

Now alſo if we find any ſingle place in Scripture, and nothing in Scripture to contradict that Place, then it is to be taken in the plain letter of the word, and not according to Man's invented Reaſoning, Tradition, or Philoſophy. For the Apoſtle ſaith, *Beware leſt any Man ſpoil you through Philoſophy and Vain deceit, after the Tradition of Men, Col.* 2. 8. For thereby many will find themſelves deceived. For as we muſt not take up with a Faith contrary to Reaſon, yet in ſeveral things our Faith is required to be above our Reaſon. As for example. *Chriſt ſaith, it is eaſier for a Camel to go through the eye of a needle, than for a rich Man to enter into the Kingdom of God, Matt.* 19. 24. This is above our reaſon to conceive how a Camel ſhould go through the Eye of a Needle: *But Chriſt ſaith, with Men this is impoſſible: But with God all things are poſſible, verſ.* 26. And this is agreeable to reaſon, to be-

believe that with God all things are poſſible, becauſe God at firſt created all things; and his power is beyond our comprehenſion. So as nothing is impoſſible with God, but to lie, and do wickedly. *Heb.* 6. 18. *Num.* 23. 19. *Pſal.* 50. 21. 1 *Sam.* 15. 29.

And Chriſt after his Reſurrection, *his Diſciples being met together and the door being ſhut, he came and ſtood in the midſt, John* 20. 19, 20, 26. This was beyond Man's underſtanding: For Chriſt having a corporeal Subſtance, and coming in when the Doors were ſhut, the which they could not apprehend he could, therefore they were afraid, and thought they had ſeen a Spirit, but Chriſt made it plainly appear to their underſtanding that it was himſelf, by *ſhewing them his Hands and his Side.* And likewiſe to convince them that he was no Spirit, *Luke* 24. 37, 38, 39. *He ſaid, Handle me and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have.* For tho a Spirit has a likeneſs or reſemblance of a corporeal Perſon, yet of no corporeal Subſtance, having neither Fleſh nor Bones; but the Lord Chriſt would ſatisfie them, that he had both, that thereby their underſtanding might be convinced that it was himſelf. For the Lord requires not Man to believe contrary to what he gives them Ground and Evidence for their belief. Therefore no Man ought to impoſe upon another to believe that which they can give no good Evidence for their Belief from Scripture and Reaſon. As the Papiſt would have us believe that the *Sacrament* is the real Body and Blood of Chriſt, though we evidently ſee, feel, and taſt that it is ſtill but Bread and Wine. But an implicit Faith contrary to Senſe and Reaſon, is of the Devils coining. And we are to apprehend no other of the Deity, than what was before written in the Word of God. For we were to hold faſt that which was firſt delivered,

and whoſoever brings that again to light, to be ſure they muſt be right.

And Chriſt after he aroſe, when he explained the Scriptures to his Diſciples which concerned himſelf; He made them plain to their underſtanding. Saying, *ought not Chriſt to have ſuffered theſe things, and to enter into his Glory? And beginning at* Moſes, *and all the Prophets, he expounded to them in all the Scriptures the things concerning himſelf, Luke* 24. 26, 27. The Lord here begins with *Moſes*, becauſe in his time was the Order given for the Paſchal Lamb to be Slain; which was a lively Emblem of his Sufferings: The which he then did expound to them from all the Scriptures concerning his Sufferings, and his Glory. For the Prophets from *Moſes* all along propheſied of both, as his Sufferings, and the Glory of his Kingdom in time to come.

And St. *Peter ſpeaking of all the Prophets that propheſied of Chriſt ſince the World began*, He likewiſe *begins at Moſes, Acts* 3. 21, 22. For in *Moſes*'s time the Twelve Tribes were laid for the Foundation of the World to come; and from that Foundation it was, that Chriſt was figuratively Slain in the Paſchal Lamb. And accordingly ſaid, *Rev.* 13 8. *The Lamb Slain from the Foundation of the World.* From which Foundation *the Works of thoſe unbelieving Iſraelites were finiſhed, Heb.* 4. 3. *When they thro' their Unbelief miſcarried in the Wilderneſs, Heb.* 3. 15, 16, 17. *All that were numbred from Twenty Years old and upwards, ſave* Caleb *and* Joſhua, but *Iſrael* was and is the Beginning or Foundation of the World to come, for all that come in Heirs to that World, muſt come in as the *Seed of Abraham*, Gal. 3. 28, 29. And by the Lion of the Tribe of *Judah*. And this World to come is that of which the Apoſtle ſaith he ſpeaks, and is that which is to be put into Subjection unto Chriſt, Heb. 2. 5. For though there is Mention made of

of ſeveral Worlds, *Heb.* 1. 2. And ſeveral Foundations, yet the Scripture relates that there has been but one Creation. But by the Apoſtacy, the Chriſtians have loſt the right Sentiments of the Word in ſeveral things. And of the World to come. So as much of the Scripture is made thereby to contradict it ſelf. So as now the Chriſtians have taken the New Teſtament in contradiction to the old. For tho' in the New Teſtament here is ſome little Addition, yet nothing in contradiction to the Old, when rightly underſtood. For God cannot deny himſelf.

And God often in Scripture, calls two things by one name; and when the Scriptures declare one is to be deſtroyed, and the other remain, then it is from holy Writ to be made plain, which is to be deſtroyed, and which is to remain. But let none ſeem to be wiſe above what is written, leſt they fall into the Snare of the Devil. But let all things be tried by the Standard of God's Word. For now the Scriptures are laid together, we may eaſily underſtand Truth from Error. For as the Lord Chriſt ſaid of ſome of old, *they erred not knowing the Scriptures, Matt.* 22. 29. So ſince the Beaſt has *changed Times and Laws, Dan.* 7. 25. It is generally ſo with all the Chriſtians. *For now the Sheep of Chriſt eat that which others have trodden, and drink that which others have fouled with their Feet, Eze.* 34. 19. But Judgment is pronounced to them that have done this, verſ. 27. Matt. 25. 17. Iſa. 56. 9, 10. Acts 20. 27. And all that will hold the People in Darkneſs when God brings the Knowledge of his Truth to Light, muſt expect to fall under the Condemnation threatned, *Iſa.* 24. 16. *Chap.* 33, 7. For it will not ſerve turn to teach no more of the Truth than what Man thinks fit to be taught: But they are to declare the whole Truth, the which is that which God thinks fit to be taught, when according

to his Promiſe *at the time of the end, Knowledge ſhould be increaſed*, Dan. 12. 4, 7. And thoſe that *will not believe* the Scriptures, *As* Moſes *and the Prophets*; Chriſt and his Apoſtles when they are made to agree, *will not believe though one roſe from the Dead*, Luke 16. 31. But let all remember that none *are to add to Gods Word, nor diminiſh ought from it*, Deut. 4. 2. Pro. 30. 6. Rev. 22. 18, 19.

But here, no more of this Subject, for we are to ſpeak of the Deity. The which we are to underſtand from the plain words of the Scriptures as to the genuine Scope of the word contain'd in holy Writ. But whereas ſome ſay that God in his Word ſpeaks after the manner of Men, and according to Mans underſtanding; and if ſo, how durſt any Man to find out another way for Man to underſtand of God, than what God thought fit for Man's underſtanding? For to be ſure God will never be angry with his Creatures for them to underſtand of him according to that which he thought fit for their underſtanding. But this miſtake has been through the miſapplying the words of St. *Paul*, Where he ſaith *Rom. 6. 19. I ſpeak after the manner of Men, becauſe of the Infirmity of your Fleſh, for as ye have yielded your Members, Servants to Uncleaneſs and to Iniquity; even ſo now yield your members Servants to Righteouſneſs and unto Holineſs.* This the Apoſtle ſaith, that he might give them a clear underſtanding. For theſe words of St. *Paul* every rational Man knows he muſt take in the plain Letter of the Word. And accordingly when God ſpeaks in a plain way, he ſpeaks as Man doth, *Gen.* 11. 4. They ſaid, *go to, let us build us a City.* And in verſ. 7. God ſaid, *Go to, let us go down and there confound their Language.* And the Event accordingly followed: And whereas it is ſaid of God, *Pſal.* 44. 23. *Awake, why ſleepeſt thou, O Lord, Ariſe, caſt us not off for ever.* Here the Pſalmiſt ſpeaks as to

God's

God's delaying his Puniſhments on the Wicked, for from the Words going before and after, it doth declare it to be ſo. As alſo *Pſal.* 7. 6. and 35. 23. For otherwiſe God ſleepeth not. For it is ſaid, *He that keepeth* Iſrael, *neither ſlumbers nor ſleeps*, Pſal. 121. 4. Now we may find the Scriptures explain themſelves, when we again recover the right Method in reading, and the true Sentiments of the Word. But ſome have made ſuch ill uſe of the words of the Apoſtle, ſo as to overturn great part of holy Writ thereby. But one would wonder that any ſhould think when God ſpeaks in a plain method, that it ſhould not be agreeable to Man's underſtanding, becauſe God made Man a rational Soul; and God himſelf is the Fountain of all right Reaſon. Therefore what God ſpeaks in a plain way, muſt be according to Man's underſtanding. And St. *Paul* ſpeaking of the firſt Churches, *Col.* 3. 10. *That they had put on the new Man which is renewed in Knowledge, after the image of him that created him.* Again he ſaith, *Eph.* 4 23, 24. *And be renewed in the Spirit of your mind. And that you put on the new Man, which after God is created in Righteouſneſs and true Holineſs.* Now when God ſpeaks in a plain way, were it not according to Man's underſtanding, there would not then be either Promiſe or Threatning in all the Book of God of any Force, as to the Bleſſedneſs or Miſery that is therein promiſed, or threatned. And do we all hold that God made Man in his Image in the Intrinſick part of Man, and at the ſame time hold, that God found out another way for Man to underſtand the things of God, than what is agreeable to the Nature of God, This being ſo contrary to Truth, and the Reaſon that God has ſtampt upon us, the which is part of his Image. It is therefore time to come out of theſe groſs miſtakes, and to believe what is made plain from the word.

Now whereas it is ſaid, *Job* 11.7. *Canſt thou by ſearching find out God, canſt thou find out the Almighty unto Perfection?* No, no man can perfectly find out God, ſo as to know every way his infinite Power and Perfection: For that, as *the love of Chriſt paſſeth Knowledge*, Eph. 3. 18, 19. Therefore St. *Paul* ſaith, *Rom.* 11. 33. *O the depth of the Riches both of the Wiſdom and Knowledge of God, how unſearchable are his Judgments, and his Ways paſt finding out.* But as far as the Scriptures give an Account of God, we have a Liberty to ſearch into, and to give the cleareſt Account that they will admit of. But until God brought again to Light how to underſtand his Word aright, it was not to be done, for all the Scholaſtick Learning in the World could not do it. And no Viſions nor Revelations are to be believed, farther than they can be made appear to be agreeable with the Scriptures. For it is ſaid, *to the Law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them*, Iſaiah 8.20. And St. *Paul* ſaith to *Timothy, that from a Child he knew the holy Scriptures, which were able to make him wiſe unto Salvation, through Faith in Chriſt Jeſus*, 2 Tim. 3. 15. Which Scriptures were thoſe of the Old Teſtament, becauſe he knew them from a Child. Therefore that which his Grandmother, and Mother taught him, for the Apoſtle ſpeaking of *the unfeigned Faith that was in him, which dwelt firſt in his Grandmother* Lois, *and in his Mother* Eunice, *and* he was *perſwaded that it was in him alſo*, Chap. 1. 5. It being that Faith that dwelt firſt in his Grandmother, and Mother, therefore the Apoſtle addeth, *the Faith in Chriſt Jeſus.* And Chriſt ſaid to *his Diſciples ye believe in God, believe alſo in me*, John 14.1. For Chriſt came not to take any off from believing what God by the Prophets had ſaid, but to fulfil and confirm the Truth of the ſame, as to what did then remain unfulfilled.

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Therefore the Apoſtles *compared Spiritual things with Spiritual*, 1 Cor. 2. 13. 2 Pet. 1. 16, 19, 20, 21. That thereby they might keep out any Deluſion from creeping in, for they were to be mindful of the words of the Prophets, 2 *Pet.* 3. 2. The which if the Chriſtians had continued ſo to do, they would never have been in the Darkneſs that they are now in. And the Angel, or Chriſt, ſaid to *Daniel*, *I will ſhew thee that which is noted in the Scriptures of Truth*, Dan. 10. 21. And *David*, the *Man after God's own Heart*, with whom God's *Spirit* did reſide, made God's word his Meditation, by which he became wiſer than all his Teachers. For in God's word is not only what we are to do, but what we are to look and hope for too. Therefore let no Men *lean to their own underſtanding*, Prov. 3. 5. Nor Philoſophical Interpretation of Scripture, for thereby the Truth of God's Word hath been perverted. For now God having again brought the true meaning of his word to light, the Scriptures are found to be the true Interpreters of themſelves. For we are to believe nothing but what can be made plain from them: And not that which proceeds from Mans Scholaſtick Learning, which has been ſo much ſet up in contradiction to the Scriptures. *For God will turn Wiſe Men backward, and make their Knowledge fooliſh*, Iſaiah 44. 25. For *ſuch Wiſdom is but Fooliſhneſs with God*, 1 Cor. 1. 19, 20, 21. For Man by ſetting up his own Wiſdom in oppoſition to God's Word, thereby has been loſt the right Knowledge of God. And ſome by truſting to Dreams and Viſions, which have not been agreeable to God's Word, have been deluded thereby. But let all that have ſet up any thing above God's Word, look to it, leſt they ſhould *be ſnared in the work of their own hands. Higgaion, Selah.* Pſal. 9. 6. The Engliſh of Higgaion, Selah, is a ſaying to be remembred for ever. For at the end will appear the dreadful Event. There-

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Therefore let every ſincere hearted Chriſtian *believe in the Lord God, ſo ſhall they be eſtabliſhed, believe his prophets, ſo ſhall ye proſper,* 2 Chron. 20.20. The like charge and admonition was given by the Apoſtles, 2 *Pet.* 3.2. 1 *Cor.* 2.13. 2 *Pet.* 1.19. But ſince the apoſtacy as the Chriſtians have taken the New Teſtament in contradiction to the Old: We cannot make ſenſe of a great part of what is there ſaid, therefore the Chriſtians go to their Authors, thinking to receive Light from them: But by them, the Eyes of their underſtanding is put out of their Heads. For it has been the Authors of all Parties that have helpt to turn things upſide down. But ſome willingly and ſome unwillingly occaſioned through the Darkneſs they were fallen under. Reader I recommend to you that noble Berean like Article of the Church of *England*, which is as followeth, The holy Scripture containeth all things neceſſary to Salvation, ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it ſhould be believed as an Article of the Faith, or be thought requiſite or neceſſary to Salvation. This 6 Article being made according to God's holy Word we ought to keep cloſe to it, and like the noble Bereans ſee whether all things that we receive as to matters of Faith be according to Scripture.

This being the wholſome Advice of your Friend and Servant in Chriſt, and for Chriſt.

M. Mercin.

Some Men will have all the Scripture to be Allegorically ſpoken, and ſome would have nothing therein to be allegorically ſpoken: But theſe are both out of the way. But there is nothing in the Scripture allegorically ſpoken, but what may be proved from the Scripture to be ſo.

A True and Full and Clear Account the Scripture gives of the Deity: As Father, Son, and Spirit.

A Lively ſimilitude of the Deity, repreſented by the Humanity. For God by ſimilitude repreſents things according to our Capacity. When ſimply conſidered from the plain words of the Scriptures. *For God ſaid, let us make Man in our Image after our likeneſs*, Gen. 1. 26 27. We are here to take Notice, that God did not only make Man in his Image, but alſo in the likeneſs of himſelf. Thereby ſhewing that thoſe words have ſeveral Significations, according to what St. *Peter* ſaith, *That no propheſie of the Scripture is of any private Interpretation*, 2 Pet. 1. 20. That is, they have more than a ſingle ſignification. And when God ſaid, let us make Man, it ſhews that there was then more than one Perſon in the Deity. And accordingly St. *John* ſaith, *that all things were made by Chriſt; and without him was not any thing made that was made*, Chap. 1. 3. Thereby ſhewing that Chriſt was with the Father in the making of all things. And alſo St. *Paul* ſpeaking of Chriſt, ſaith, *that by him all things were created, that are in Heaven, and that are in the Earth, viſible and inviſible*, Col. 1. 16. And when God did create Man, he then *created them Male and Female*, Gen. 1. 27. So that at the firſt, the Woman was created in the Man. And God took her out of him, and then they became twain, tho' ſtill one Fleſh, by reaſon of the continued union of their perſons, *Gen.* 2. 24.

So in Eternity Chriſt was in God, as being in that one Perſon *until he became the firſt born of every Creature.*

ture, Col. 1. 15. Which was before all Worlds. For it is said, *God by him made the Worlds*, Heb. 1. 2. And *Christ* who calleth himself the *Amen* saith, Rev. 3. 14. *These things saith the Amen the faithful and true Witness, the beginning of the Creation of God.* Here Christ declares himself to be the beginning of the Creation of God, therefore he was before the elder World of Angels, as well as Men: And was in Glory with his Father before all Worlds. For this is he whose goings forth have been from of old from everlasting, *Micah* 5. 2. And Christ saith, that *he proceeded forth, and came from God.* John 8. 42. And likewise he saith, the *holy Ghost proceedeth from the Father*, John 15. 26. Whereby we see Christ did not only come forth from Heaven, where God is, but that he also did proceed and came forth from God, when he became the first born of every Creature. And therefore he saith, *What if ye shall see the Son of Man ascend up where he was before*, John 6. 62. The which was to the Throne of God, from whence he came, and thither he was again to return. *For unto the Son he said, sit thou on my right hand until I make thine Enemies thy Footstool*, Heb. 1. 13. And this is the Son which *David* says is his Lord, *Psal.* 110. And *Jacob* on both the Sons of *Joseph* pronounced the Blessing thus, *Gen.* 48. 15. *The God that fed me all my life long unto this day, vers.* 16. *The Angel which redeemed me from all evil, bless the Lads.* Here we see that *Jacob* had an Eye to the Redeemer, and that in his Name he blessed the Lads: For in the Blessing, both the Father and the Son are included.

And this forementioned Angel, was the Angel which *Jacob* wrestled with for a Blessing, *Gen.* 32. 24, 26. Unto whom the Angel said, *As a Prince hast thou power with God, and with Men and hast prevailed, vers.* 28. *And Jacob said I have seen God Face to Face, and my Life is preserved, vers.* 30. But the glorious Face of this Angel, who

who was the Son of God and likewise God was there vailed with the appearance of Flesh. For it is said, vers. 24. Jacob *was left alone: and there wrestled a Man with him, until the breaking of the day.* And the Angels that appeared, as Men to *Abraham*, of whom, one of them was God, *Gen.* 18. 1. 2. Who staved *and talked with* Abraham, when the other *two went to Sodom*, vers. 22. But here also his Glory was vailed with the appearance of Flesh, whereby it doth signifie it was Christ, who was to take our Nature upon him, and the other two Angels said, *they were sent of the Lord to destroy Sodom*, Gen. 19. 13. And neither in the Prophets, nor by the Apostles is God the Father said to be an Angel. But the Son is often so called. Now it is said of God the Father, Gen. 17. 1. *The Lord appeared to Abraham, and said unto him, I am the Almighty God, walk before me, and be thou perfect.* From these words it doth plainly shew, that it was God the Father that here spake unto him. For we do not find in Scripture, that Almighty God is attributed to Christ. But as we have put in most Mighty, *Psal.* 45. 3. Which word most is not in the Hebrew. But *Christ* in *Scripture* is said to be Mighty and often said to be God, as well as he is therein said to be an Angel, and Man. And of this Angel it is of whom God said, Exod. 23. 20. *Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his Voice, provoke him not, for he will not pardon your Transgressions: For my name is in him.* This Angel God said to *Moses* he would send with *Israel*, the which was before they had transgressed in making the Calf. The which Angel they were to obey, for he would not pardon their Transgressions no more than God. For in that God saith, his name is in him, is because he is God as well

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as an Angel. And God ſaid, verſ. 22. *If thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an Enemy unto thine Enemies, and an Adverſary to thine Adverſaries, for mine Angel ſhall go before thee*, &c. And this Angel in a more particular manner God calls his Angel, becauſe his name is in him. And he is ſaid to be the Angel of *God's preſence*, Iſa. 63. 9. For he is God's repreſentative, in that his name is in him, whom *Iſrael* was thus to obey. But after *Iſrael* had ſinned in making the Calf, God would have deſtroyed them all. *Exod.* 32. 10, 11. Had not *Moſes* prevailed with God at that time. But for that Sin, God refuſed to go up in the midſt of them: But *ſaid he would ſend an Angel with them. For thou art a ſtiff-necked People; leſt I conſume thee in the way*, Exod, 33. 2, 3. And *Moſes* was troubled becauſe he knew not the Angel whom God would ſend with them. As in verſ. 12. *Moſes ſaid unto the Lord, ſee, thou ſayeſt unto me, bring up this people; and thou haſt not let me know whom thou wilt ſend with me.* From which words it is evident that *Moſes* did not think that it was that Angel that was to go with them, ſpoken of before, *Exod.* 23. 20, 21. Becauſe it is ſaid, God's name was in him, and that he would not pardon their Tranſgreſſions, no more than God the Father would; and therefore *Moſes* had no reaſon to think it was the forementioned Angel: The which cauſed *Moſes* trouble. For this Angel is the Angel that was ſpoken of Exod. 3. 2. *And the Angel of the Lord appeared unto* Moſes *in a flame of fire out of the midſt of the Buſh. And verſ.* 4. *When the Lord ſaw that he turned aſide to ſee, God called to him out of the midſt of the Buſh. And verſ.* 6. *Said, I am the God of thy Fathers, the God of Abraham, the God of Iſaac, the God of Jacob: And Moſes hid his Face, for he was afraid to look upon God.* And *Moſes* deſired to know God's Name. verſ. 14 *And God ſaid to Moſes, I am that I am.*

And

And this Angel does clearly appear to be the ſame that came as Captain of the Lord's hoſt, Joſ. 5. 14. Who commanded *Joſhua to looſe his Shoe from off his Foot, for the Place where he ſtood was holy ground.*

Now theſe are the ſame words which the Angel in the Buſh ſpake to *Moſes*, *Exod.* 3. 5. Now that Lord that could be incloſed in a Buſh when he came to give notice of *Iſrael*'s deliverance, could alſo be incircled in the Womb of a Woman when he came for the Redemption of the World. For one was a lively Emblem of the other. For God by ſimilitude repreſents one thing by another, that we might the more readily conceive thereof. And this Angel in the Buſh is he, of whom God ſaid, Zech. 13. 7. *Awake O Sword againſt my Shepherd, and againſt the Man that is my fellow, ſaith the Lord of Hoſts.* And this is he that ſaith, Rev. 1. 19. *I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the Keys of Hell and of Death*, and he alſo ſaith, *I am Alpha and Omega, the firſt and the laſt, verſ.* 11. This Chriſt ſaith, for as I before ſhewed, Chriſt was in God, till he proceeded *forth from God.* But theſe words admit of a twofold Signification. For when the Son proceeded forth from the Father, then he became *the firſt born of every Creature*, Col. 1. 15. and *the beginning of the Creation of God*, Rev. 3. 14. And ſo Chriſt was the beginning. And in that Chriſt likewiſe ſaith, *He is the end.* The which is, of all created Powers. For when the Lord Chriſt takes to himſelf the viſible ruling Power, he is then to reign on his Throne, *Till he hath put down all Rule, and all Authority and Power*, 1 Cor. 15. 24 And at the beginning of this verſe it is likewiſe term'd *the end.* And thus it is, that Chriſt is the beginning, and the end. For in a ſtrict ſenſe, as Chriſt is of the divine Eſſence of the Father; theſe words

words have not their proper reference to. For God hath neither beginning nor end.

Now whereas St. *John* ſpeaking of Chriſt, ſaith, Chap. 1. 1, 2. *In the beginning was the word. That is, Chriſt was the beginning of the Creation of God.* Rev. 3. 14. The which was, before all the heavenly hoſt, for he was before all created *Principalities and Powers in Heaven and in Earth,* for he was the Firſt-born of every Creature, *Col.* 1. 15. 16. And in that St. *John* ſaith, *The Word was with God,* was becauſe Chriſt was in Glory with his Father, before all Worlds. *For God by him made the Worlds,* Heb. 1. 2. Unto which Glory Chriſt deſired to return, when he ſaid, *O Father, glorifie thou me with thine own ſelf, with the Glory which I had with thee before the World was,* John. 17. 5. And whereas St. *John* ſaith, *That the word was God;* was becauſe Chriſt was of the divine Eſſence with the Father. For God *gave to him the Spirit without meaſure,* John. 3. 34. By which *he was anointed with the oyl of gladneſs above his fellows,* Pſal. 45. 7. As well Angels as Men. For he being the Angel of God's preſence, in whom God ſaid his name was in him; he was thereby God's Repreſentative. And ſo though an Angel, yet he was above the Nature of Angels. And God calls him *his fellow,* Zech. 13. 7. For God gave to him to have Life in himſelf, John 5. 26. *For as the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf.* But the Giver is greater than the Receiver. And ſo Chriſt ſaith, *John* 14. 28. *My Father is greater than I.* And St. *John* ſpeaking of Chriſt, ſaith, Chap. 1. 29. *Behold the Lamb of God. And verſ.* 34. *He bare record, that this is the Son of God.*

And him whom St. *John* calls the Word, St. *Paul* calls *the Wiſdom of God,* 1 Cor. 1. 24. According as King *Solomon* doth. For the Word, and Wiſdom, have

have both a twofold Signification. But the Word and Wiſdom here ſpoken of have their reference unto Chriſt, *Prov.* 8. 1, 2. *Doth not Wiſdom cry, and underſtanding put forth her voice; ſhe ſtandeth in the Top of the high Places, by the way, in the Place of the paths. She cryeth at the Gates, at the entry of the City, at the coming in at the Doors. Unto you, O men, do I call.* And in verſe 5, 6, 7. *ſhe ſaith, O ye ſimple, underſtand Wiſdom, and ye fools be of an underſtanding Heart.* Hear, for *I will ſpeak of excellent things, and the opening of my lips ſhall be of right things. For my mouth ſhall ſpeak truth, and wickedneſs is an abomination to my lips. All the words of my mouth are righteouſneſs, there is nothing froward or perverſe in them. They are all plain to him that underſtandeth, and right to them that find Knowledge.* This was a Propheſie in relation to Chriſt's firſt coming, at which time he did teach and inſtruct the People, in the high places and in the way of the Paths, according as it is here foretold. But whereas Wiſdom is here termed a She: Some may ſay, this therefore cannot be ſpoken of Chriſt. But if ſo, that is through their miſtake, for a ſingle Perſon when ſtanding alone, is as well reckoned a She, as a He, in the Hebrew. As for further proof, it is ſaid, ſpeaking of Chriſt, *Jer.* 33. 16. *And this is the name wherewith ſhe ſhall be called the Lord our Righteouſneſs.* And in Chap. 23. 6. It is ſaid, *He ſhall be called the Lord our Righteouſneſs.* Whereby we ſee, that Chriſt is ſometimes ſpoken of as a he, and ſometimes as a ſhe. For by what *Solomon* here ſaith, he muſt have a reference to a perſon, becauſe ſhe had Mouth, and Lips, and Tongue by which ſhe ſpake. But the Spirit of God is no where ſaid to ſpeak with any of theſe. And ſhe ſaith in verſe 22. 23. *The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the be-*

ginning, or ever the Earth was. From which words it is plain that the Son was in Glory with his Father, before ever the Earth was. And in that the Son ſaith the Lord poſſeſſed her in the beginning of his way. Was becauſe Chriſt ſaith, he was the beginning of the Creation of God, *Rev.* 3. 14. Which was, when he proceeded forth from God. For he was the Firſt-born of every Creature. *Col.* 1. 15. And therefore ſaid to be the beginning of his way, the which was before the elder World of Angels. 2 *Eſdr.* 7. 13. Who were created before this Earth was laid. For when God laid the Earth and faſtened it, all the Sons of God ſhouted for Joy. *Job.* 38. 5, 6, 7. And ſhe that is here called Wiſdom, ſaith, *Prov.* 8. 30. *I was by him, as one brought up with him: And I was daily his delight, rejoicing always before him. Rejoicing in the habitable parts of the Earth, and my delights were with the Sons of Men. Therefore hearken unto me, O ye children: For bleſſed are they that keep my ways,* verſe 31. 32. Now the He and the She here ſpoken of in this Chapter, it is plain that it muſt be the Father and the Son. For he that was delighted, and ſhe that was the delight, cannot be one perſon, tho' the two Perſons are of one mind, being united by one Spirit. And accordingly God ſpake from Heaven, ſaying, *This is my beloved ſon in whom I am well pleaſed.* Mat. 3. 17. As in *Pro.* 8. 35. *Whoſo findeth me findeth Life, and ſhall obtain favour of the Lord.* For it is Chriſt who is *the reconciler between God and Man.* 1 Tim. 2. 5. *And it is ſaid.* Pro. 9. 1. *Wiſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars.* And this Wiſdom with the ſeven Pillars, is the Lamb with the Seven Horns. *Rev* 5. 6. And this Lamb with the ſeven Horns is ſaid to *be the Lion of the Tribe of Judah, and the root of David* Rev. 5. 5. And this Lamb is the Meſſiah that was cut off, but not for himſelf. *Dan.* 9. 26. And this is

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he by whoſe Stripes the returning Sinner will be healed. *Iſa* 53 4. 5. And this is he who was to *come forth of Bethlehem Ephratah, who is to be ruler in Iſrael: Whoſe goings forth have been from of old, from everlaſting.* Mich. 5. 2. Now everlaſting in Scripture hath a twofold Signification. And here it doth ſeem to have its reference to the Son when he became the Firſt-born of every Creature, the beginning of the Creation of God; becauſe it is here ſpoken of his going forth. And this is he, whom we call Chriſt Jeſus. For Chriſt, that is to ſay the Anointed; and Jeſus that is a Saviour. *He is ſaid to be the brightneſs of his Fathers Glory.* Heb. 1. 3. Which words may be taken two ways, but here I ſhall ſpeak but of one, which is, the Glory of the Son, is like to that of the Father. And accordingly God calls him his Fellow. *Zech.* 13. 7. And the *Apoſtle* alſo ſaith, that *Chriſt is the expreſs Image of his Father's Perſon or Subſtance.* Hebr. 1. 3. which is all one. For when they became two Perſons, yet ſtill they were but one Power, being united by one Spirit, as before Chriſt became the Firſt-born of every Creature. So afterward the two Perſons, the Father and the Son being united by one Spirit, and ſo of one will, and of one mind. And the Son partaking of the Spirit, Breath, or Holy Ghoſt from the Father. And it being *given to the Son without meaſure.* John 3. 34. Whereby the Holy Ghoſt proceeds from the Son as well as from the Father. And ſo the Son and Holy Spirit, were both coeternal in and with the Father.

And whereas *Philip* ſaid, *John* 14. 8, 9, 10, 11. *Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, have I been ſo long with you, and yet haſt thou not known me, Philip? He that hath ſeen me hath ſeen the Father. Believeſt thou not that I am in the Father and the Father in me. The words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me,*

he doth the works. Believe me that I am in the Father, and the Father in me. Now how is it that God is in Chriſt, and Chriſt in God, but by the reciprocal Union of the Spirit, by which they are but one. And ſo the Son in the Father, and the Father in the Son. For by the Father thus dwelling in Chriſt, Chriſt ſaid it was his Father did the works. And that being united by one Spirit, makes them one, it is evident, as I have already made appear.

And according hereuntoChriſt expreſſeth himſelf,and explains his words when he prayed that prayer, in which he prayed not for the World, *John* 17. 9. *But for his Diſciples, and thoſe that ſhould believe in him through their word.* John 17. 20. *That they all may be one as thou Father art in me, and I in thee; that they all may be one in us, that the World may believe that thou haſt ſent me.* John. 17. 21. 23. Chap. 1. 7. Now Chriſt had before told his Diſciples, that the Spirit that dwelt with them, ſhould be given to be in *them*, *Chap.* 14. 17. And Chriſt here accordingly prayed for his Diſciples: and thoſe that ſhould believe in him thro' their word: Which was, thoſe that firſt truſted in Chriſt. *Eph.* 1. 12. Through the word of the Diſciples. The which were thoſe, that at *God's firſt viſiting the Gentiles, he did then take out from among them a people for his name. Acts* 15. 14. And theſe were thoſe that believed through the word of the Diſciples, and afterwards theſe did receive the Holy Ghoſt for the further Confirmation of the Goſpel, that thereby the *World might believe that God had ſent Chriſt*, and ſo take hold of the offered Mercy Which accordingly they did. *Col.* 1. 6.

I have here made ſo long a Digreſſion, becauſe I was to make plain who they all were for whom Chriſt in this particular manner prayed for. *That they all may be one as thou Father art in me, and I in thee, that*

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they alſo may be one in us. The which was by receiving the holy Spirit to be in them, which before was but with them. And though there is many perſons here ſpoken of, yet by their receiving one Spirit, they may be made one; according to which King *Solomon*, Prophetically ſpeaking in relation to Chriſt, and the Church, ſaith, *Cant.* 6. 9. *My dove, my undefiled is but one.* And Chriſt ſaid, *The Glory which thou gaveſt me, I have given them.* John 17. 22. And theſe were thoſe of whom St. *Paul* ſaith. *They were foreknown, called, juſtified, and glorified,* Rom. 8. 29, 30. Which Glory was by their receiving the Holy Ghoſt to be in them. And St. *Peter*, ſpeaking of the Prophets in relation to theſe things *which were then miniſtred unto them: with the Holy Ghoſt ſent down from Heaven.* 1 Pet. 1. 12. Which they then did receive in them. By which they then did Signs and Wonders, with divers Miracles, and gifts of the holy Ghoſt. And by the Holy Spirit, St. *Peter* knew that *Ananias* and *Saphira* his Wife had kept back part of the price. Therefore St. *Peter ſaid, why hath Satan filled thine heart to ly to the Holy Ghoſt. Thou haſt not lied unto Men, but unto God.* Acts 5. 3, 4. Whereby it is ſhewed that the Holy Ghoſt is of the divine Eſſence; And therefore God. *And God by his ſpirit moved upon the Face of the Waters.* Gen. 1. 2. Thereby ſhewing that the Holy Ghoſt was inſtrumental in the making of all things. God ſpeaking the word and it was done by his outflowing Breath of Power. And I need not go to prove the Holy Ghoſt to be from all Eternity: In as much as it is impoſſible for the living God to have been without Spirit and Breath. For if ſo, he could not then have been a living God.

Whereas Chriſt ſaith, *Matt.* 12. 31, 32. *All Sin and Blaſphemy ſhall be forgiven unto Men: But the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto*

Men. And whoſoever ſpeaketh againſt the Son of Man, it ſhall be forgiven him: But whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven, neither in this world nor in the world to come. From theſe words we muſt not apprehend the Holy Ghoſt, is greater than the Father or the Son, but that ſome through ignorant Prophaneſs may blaſpheme the Father and the Son: But ſuch may by being brought into a right Knowledg of God and Chriſt come to Repentance, and ſo find Mercy. And the deceaſed *Jews* that have ignorantly blaſphemed the Name of Chriſt, ſhall in the World to come find Mercy. For Chriſt prayed for thoſe *Jews* by whom he ſuffered. *Saying, Father, forgive them; for they know not what they do,* Luke 23.34. and Rom. 11. 26, 32. But whoſoever ſins againſt the evident Witneſs of the Holy Ghoſt, being convinced by the Spirit of God, that Chriſt is the Son of God: And yet blaſphemeth the name of Chriſt, it is ſuch Sin the ſin againſt the Holy Ghoſt. And the Lord ſpeaking to them that knew him, ſaith, *Matt.* 10. 33. *Whoſoever ſhall deny me before men, him will I alſo deny before my father which is in heaven.* And St. *Paul* ſaith. *If any man love not the Lord Jeſus Chriſt, let him be accurſed,* 1 Cor. 16. 22. St. *Paul* had his reference to them that knew Chriſt, and not to them that knew him not. For he would not have laid a Curſe upon his ignorant Country Men. *For whom he could even have wiſht himſelf accurſed from Chriſt for their ſakes,* Rom. 9. 3. And by the Command of God, *Num.* 15. 30, 31. *The ſoul that doeth ought preſumptuouſly that ſoul ſhall be cut off from among his people. Becauſe he hath deſpiſed the word of the Lord, and hath broken his commands; that ſoul ſhall be cut off: His iniquity ſhall be upon him.* And the Apoſtle ſaith, *Heb* 4. 4, 5, 6. *For it is impoſſible for thoſe that were once enlightened, and have taſted the heavenly Gift, and were made partakers*

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of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come; if they ſhall fall away, to renew them again unto Repentance: Seeing they crucifie to themſelves the ſon of God afreſh, and put him to an open ſhame. But the Apoſtle in the 9 *verſ. ſaith, They were perſwaded better things of them, and things that accompany ſalvation.* For from the *Hebrews* was the remnant, of which Chriſt ſaid, *They were his Fathers before, and given to him; unto whom he promiſed none ſhould pluck them out of his hand,* John 10. 28, 29. And there were alſo more of the *Jews* called in by the preaching of the Goſpel of the Kingdom, *Luke* 16. 16. Than were included in the remnant. *As alſo the people taken from among the Gentiles for his name,* Acts 15. 14. Who were alſo elect, and received the Holy Ghoſt to be in them. So as thereby they might become one. But theſe had not a promiſe from Chriſt, that none ſhould pluck them out of his hand. And St. *Peter wrote to the ſcattered Jews, To make their calling and election ſure; For if they did theſe things they ſhould never fall,* 2 Pet. 1. 10. But they that then ſinned under the greater Light, fell under the greater Condemnation.

And *Chriſt* commanded his *Diſciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt,* Matt. 28. 20. By theſe words it is evident that the elect that was choſen from among the Gentiles for the Glory of his name, could not be all Nations, the which they were ſent out to teach and baptize. But as there was Eight Talents given to his three Servants; thereby it was to ſhew, the Lord carries on his work in Man's redemption, in a threefold way: So that all may find Mercy that improve what is given them. For all had given according to their Ability, *Matt.* 25. 15. Now whereas the Diſciples were likewiſe ſent to baptize in

the name of the Holy Ghoſt, it was thereby to ſhew, the whole Deity was concerned in Man's Salvation.

And whereas it is ſaid, *Zech.* 4 11, 12. That the two Olive Trees gave out of themſelves the Golden Oyl into the Candleſtick all of Gold: The which no meer Creature can do. But the Lord Chriſt ſaith, *That the Father hath given to the Son to have Life in himſelf*, John 5. 26. So as he can give the golden Oyl out of himſelf into the Church or Candleſtick, when all of Gold; and likewiſe the Holy Ghoſt, who is the Spirit of Life and Power; and the anointing Oyl: And therefore can give out of it ſelf the Golden Oyl into the Golden Candleſtick. And theſe two, which in the 11 *verſe* are called *Two Olive Trees*, are in the 12 *verſ.* ſaid to be *Two Olive Branches*: To ſhew that they both proceeded forth, and came from God.

And whereas it is ſaid, *The Holy Ghoſt deſcended in a bodily Shape like a Dove*, Luke 3. 22. Matt. 3. 16. Mark 1. 10. From theſe words we are to take notice, that it is not ſaid, that the Holy Ghoſt deſcended with a Body, or in a Body; but in a bodily Shape like a Dove. And therefore not a real Body. But that the Breath of God, which then immediately came from him, before the Voice came, did then deſcend in a bodily Shape like a Dove, that it might be ſeen by St. *John*, who was *to bear record*, John 1. 32, 33, 34. And that the Breath of God, as it comes from him, is term'd the Holy Ghoſt, is evident from the Words of Chriſt, when he breathed upon his Diſciples, and ſaid, receive ye the Holy Ghoſt, *John* 20. 22.

And God when he made Man breathed into his Noſtrils the Breath of Life, and man became a living ſoul, Gen. 2. 7. Joh. 27. 3. For *Adam* by partaking of the Breath of God, which was the Spirit or Holy Ghoſt. Our firſt Parents was thereby made in the Likeneſs of God.

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in Righteouſneſs and Holineſs. The which likeneſs of God in our Firſt Parents was partly defaced when they became diſobedient to God's heavenly Will. But they being thereunto beguiled through the Serpent's Subtilty, 2 *Cor.* 11. 3, 4. Therefore were not wholly corrupted, as afterwards the Sons of Men were, *Gen.* 6. 5, 11. Who were deſtroyed, *For wholly corrupting their Way*; excepting *Noah* and his Family, which had not ſo done. And the Apoſtle ſpeaking of the Holy Ghoſt, which was given to be in the firſt Churches, *Eph.* 1. 12, 13, 14. Saith, that *They had the renewings of the Holy Ghoſt*, Titus 3. 5. Whereby it is further evident, that the Breath that God did at firſt breath into Man, was that which in the New Teſtament is ſometimes called the Holy Ghoſt.

And *Chriſt in the great and laſt day of the feaſt* of Tabernacles. *Stood and cried, ſaying, if any man thirſt, let him come unto me and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living Water*, John 7. 1, 37, 38. and verſe 39. It is ſaid, *This Chriſt ſpake of the Spirit, that they which believed on him ſhould receive: For the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.* And this Chriſt ſpake unto them, before he breathed on his Diſciples. *And ſaid unto them receive ye the Holy Ghoſt.* John 20. 22. The which was not till after he aroſe. But after his aſcenſion, the Spirit was more wonderfully given for the Confirmation of the Goſpel, *Heb.* 2. 4. And *as an earneſt of their Inheritance in time to come*, Eph. 1. 11. For in that Chriſt ſaith in the forementioned Text. As the Scripture hath ſaid. He therefore had his reference to them that was to receive the Holy Ghoſt, to be in them for the Confirmation of the Goſpel, *Joel* 2. 29. *Acts* 2. 17. And to *Iſrael* at the reſtitution of all things, *Acts* 3. 22. *Jer.* 31.

31. 33, 34. When they ſhall drink abundantly of the River of his Pleaſure, *Pſal* 36. 8.

For when the Saints, and *Iſrael* partake *Of thoſe exceeding great and precious promiſes, whereby they are made partakers of the divine Nature*, 2 Pet. 1. 4. Then the *Fleſh* will *not luſt againſt the Spirit, nor the Spirit againſt the Fleſh*, as now it doth, *Gal.* 5. 17 The which will be when they *Receive the Crown of Righteouſneſs*, 2 Tim. 4. 8. And this will be when the raiſed Saints, *Iſrael*, and the true Believer is become a *Crown of Glory in the hand of the Lord and a royal Diadem in the hand of God*, Iſa. 62. 3. Theſe are the exceeding great and precious Promiſes the Apoſtle had his reference to. The which will be made good in thoſe Daies. *And in that time, when the Lord ſhall bring again the captivity of Judah and Jeruſalem*, Joel 3. 1. *For the Lord will then cleanſe their Blood*, verſe 21. *For then they will be Plants of Righteouſneſs*, Iſa. 60. 21. When they *Drink of the River of his Pleaſure*, Pſal. 36. 8. And that *abundantly*, Cant. 5. 1. And then according as the Lord ſaith. As *the Scripture hath ſaid, out of his belly ſhall flow rivers of living water*, John 7. 38. Which was partly made good to them *that firſt truſted in Chriſt*, Eph. 1. 12, 13. For then they had *an earneſt of their Inheritance*, verſe 14. Thus we ſee the Holy Spirit is compared to Waters and Rivers both in the Old and New Teſtament.

And whereas Chriſt ſaith, *John* 16. 7. *If I go not away, the Comforter will not come unto you: But if I depart, I will ſend him unto you.* Now after Chriſt aſcended and was glorified according to his Prayer, which was. *O Father glorifie thou me with thine own ſelf, with the Glory which I had with thee before the World was*, John 17. 5. Which words may be taken two ways, but Chriſt being before all Worlds, *Heb.* 1. 2. Therefore to be ſure Chriſt was in Glory with his *Fa-*

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ther not only before the People of this World, was but before the Globe of this World was made. And after Chriſt was again in Glory with his Father, he then ſent the Holy Ghoſt with greater Power and Efficacy. The which was not ſo given until the Lord had ſuffered, and then the Spirit was ſo given to confirm the Truth, *That the World might believe that God had ſent Chriſt*, John 17. 21. And to bring all things to their remembrance which Chriſt had told them, *John* 14. 26. And Chriſt further ſaith, *When the Spirit of Truth ſhould come, he would guide them into all Truth; For he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he ſhall ſhew you things to come*, John 16. 13.

And whereas Chriſt ſpeaking of the Spirit of Truth, often terms him he: Is becauſe the Holy Ghoſt is the Spirit of Life and Power. And likewiſe becauſe he proceedeth from the Father and from the Son, who are both termed he. And whereas the Holy Spirit is ſaid to ſpeak, is becauſe God and Chriſt *ſpake by his Spirit in the Prophets and Apoſtles*, Heb. 1. 1. And the Spirit doth alſo hear, or elſe the Apoſtle would not have ſaid unto them, *Grieve not the holy Spirit of God, whereby they were ſealed unto the day of Redemption*, Eph. 4. 30. For the Holy Ghoſt was given to be in the firſt Gentile Churches, as an earneſt of their Inheritance, if they did not by diſobedience forfeit their Inheritance; *For Chriſt was in them the Hope of Glory*, Col. 1. 27. The which was by their partaking of his Spirit to be in them, as did the Prophets of Old. By whom it is ſaid, *Chriſt by his ſpirit ſpake*, 1 Pet. 1. 11. But alſo Chriſt is the Hope of Glory in all that love and fear him. Becauſe *He is the Author of eternal ſalvation to all them that obey him*, Heb. 5. 9. That is, to have the Spirit or mind of Chriſt in them, as to have their

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Wills brought into Subjection unto Chriſt, *Phil.* 2. 4, 5. Without which it is ſaid, none can be his. *For all are his Servants to whom they obey, whether of ſin unto death, or of obedience unto Righteouſneſs,* Rom. 6. 16. Therefore St. *Paul* ſaith to them that embraced the Faith, *Examine your ſelves whether ye be in the Faith, prove your ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you except ye be reprobates,* 2 Cor. 13. 5. The which was, except they had relinquiſht their obedience, and ſo become Reprobates. For he wrote to them that had received the Holy Ghoſt to be in them: The which was *them that firſt truſted in Chriſt,* Eph. 1. 12, 13. But Chriſt by his Spirit will be with all whilſt they keep the way. And Chriſt muſt have the ruling power in the Heart of all that are his.

Now whereas Chriſt ſaid to his Diſciples, that the Spirit ſhould ſhew them things to come, *John* 16. 13. The which was the Glory of his Kingdom in time to come. The which the Apoſtles in their Epiſtles do treat of, *Acts* 3. 21. *Eph.* 2. 7. *Jude verſe* 14. 15. *Rev.* 22. 6. And the Spirit then was ſo wonderfully given to them that firſt truſted in Chriſt, for the Confirmation of the Goſpel, *Heb.* 2. 3. 4. *Of the common ſalvation,* Jude verſe 3. Which Goſpel is the Goſpel of the Chriſtian Warfare, *Eph.* 6. 12, 13, 14. And *a preparation for the Goſpel of Peace,* verſe 15. The *which is the everlaſting Goſpel,* Rev. 14. 6, 7. The which will take place after the Lord's ſecond coming, and at *Babylon's* Fall, *Chap.* 14. 1, 8. Which Goſpel will be publiſhed by an *Angel flying in the midſt of Heaven,* verſe 6. For this goſpel miniſtration is to ceaſe, when the Glory promiſed takes place, by which the Saints and *Iſrael* will be made eternally bleſſed, by *drinking abundantly of the River of his Pleaſure,* Pſa. 36. 8. Which the Scripture declares to be the Holy Ghoſt, *John* 7. 38, 39. And then it is, that the promiſed New everla-

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ſting Covenant will be eſtabliſht. *Eze.* 34, 25. *Chap.* 36. 25, 26, 27, 28. *Jer.* 31, 32, 33, 34, 35, 36. *Chap.* 32, 39, 40, 41. The which the remnant of *Iſrael* and the firſt Churches in this time were in a more particular manner choſen Heirs to, and a Door of Mercy ſet open to others, that by being rich in good works they might lay hold of Eternal Life, 1 *Timothy* 18, 19.

I could not give a clear account of the Holy Ghoſt, without bringing in the Prophets, Apoſtles, and Churches; in whom he was in, and with, and doth accompany. And therefore ſaid to be a *River*, which diſperſeth it ſelf into *Streams*, *Pſal.* 46, 4. And likewiſe the Holy Ghoſt hath been divided into many Figures at once, and ſo appeared *in the likeneſs* of many *Cloven Tongues*, Acts 2. 3. But God the Father is ſaid to ſit upon a Throne, and the Lord Chriſt is ſaid to ſit upon a Throne, but the Holy Ghoſt is no where ſaid to ſit upon a Throne. But only that *There was a pure River of Water of Life, proceeding out of the Throne of God, and of the Lamb*, Rev. 22. 1. Thereby to ſhew the Breath of God and the Lamb, did flow from the Throne like a River; the which River giveth Life, and is the River of Life. But we are never commanded to pray to the Holy Ghoſt, or Breath of God, neither is it exemplary throughout the Word. But we are to pray to God, that he would guide us by his Spirit into the way of all Truth. And it is required that we ſhould ask of God to give us his Spirit to be with us, *Luke* 11. 13.

But both by Command and example we are to pray to Chriſt. For the Lord Chriſt ſaid to his Diſciples, *John* 14, 13. *Whatſoever ye ſhall ask in my name, that I will do, that the Father may be glorified in the Son*; and in verſe 14. *If ye ſhall ask any thing in my name, I will do it.* And St. *Stephen* when he was giving up the Ghoſt,

Ghoſt, *Acts* 7. 59. *Said, Lord Jeſus receive my ſpirit*; *And alſo Jacob prayed the Angel that redeemed him, to bleſs the Lads*, Gen. 48. 16. Neither would he let the Angel go until he had bleſt him, *Gen.* 32.26. Which Angel was Chriſt. And the Thief on the Croſs prayed the Lord Chriſt to *remember him when he came into his Kingdom*, Luke 23. 42.

The Breath or Spirit of God which is called the Holy Ghoſt, is divided partly in Heaven, and partly on the Earth at one and the ſame time. But the glorious Perſon of *God* cannot be divided. For though *God* is every where by his *Power*, his Wiſdom and his Knowledg, in Heaven, in Earth, in Hell, for *God* ruleth over all. But by the indwelling of his Spirit, he is not every where. But by his Spirit he is in Heaven and in Earth at once. Yet his holy Spirit cannot enter into an unclean thing. And in the *Inner Temple* where the Cloud of *Glory* was, there was none ſuffered to enter therein, but the High Prieſt once a Year, and that not without atonement, Offerings for Purifications. *Exod.* 30. 10. Neither will the Holy *Ghoſt* enter into an unclean thing. And therefore the firſt Churches were brought home by Repentance and Shame of their former evil Practices, and ſo brought into a ſelf Reſignation of themſelves to Chriſt, and then they were baptized. For all that had lived wickedly were to be thus prepared, before they could receive the Holy Ghoſt to be in them. *Acts* 19. 2, 3, 4, 5, 6. For whoſoever retained the Spirit of the World, could not receive the Holy *Ghoſt* to be in them *Becauſe they know him not*, John 14. 17. And thoſe that received him, could not retain him, when they wilfully ſinned againſt him. Like *Balaam, who loved the wages of unrighteouſneſs, though a Prophet*, 2 Pet. 2. 15, 20, 21, 22 And the Apoſtle ſaith, Chriſt ſpake by his Spirit in the Prophets of Old, 1 *Pet.* 1. 11. And when

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any by wicked ways turned from the holy Commandment delivered unto them, the remnant knew they were not of that number of the Jews unto whom the Lord promiſed, *That none ſhould pluck them out of his hand*, John 10. 28. Therefore St. *John* ſaith, when any went out from them into the practice of the Wicked: *They were not* of them, *for if they had been* of them, *they would no doubt have continued* with them, *John* 2. 15, 16, 17, 18, 19. That is, they would have perſevered. For a Believer is no longer a Believer, than he believes Salvation is to be had according to the Word of Chriſt, *John* 8. 31. *Chap.* 14. 21, 23. Which is in the way of their obedience, no more than a Righteous Man is a Righteous Man in the Day that he committeth Iniquity, *Eze.* 18. 24.

What the Scripture ſaith concerning God the Father.

Now having proved that the Holy Ghoſt cannot dwell every where, I am now to prove that the glorious perſonal preſence of God, dwells no where but in the Heaven of Heavens, the which has no relation to the beginning of the ſix days Creation. (As I ſhall in this Treatiſe by Scripture clearly make appear.) Unto which Place we are required to make our addreſſes unto him, according as the Lord Chriſt taught his Diſciples when he was upon Earth. And ſaid, *When ye pray, ſay, Our Father which art in Heaven*, &c. Now whereas St. *Paul ſaith, Chriſt is the Image of the inviſible God*, Col. 1. 15. And again he ſaith, 1 *Tim.* 1. 17. *The inviſible God*, But he explains himſelf in *Chap.* 6. 16. In that he ſaith *No man hath ſeen or can ſee God. The which words*, God had before ſaid to Moſes, Exodus 33. 20, 21, 22, 23. *Thou canſt not ſee my face: for there ſhall no man ſee me and live.* God thereby ſhewing that his glorious preſence was ſo great, that no mortal Crea-

Creature ſhould ſee his Face and live. And the Face is counted the principal part, and therefore accordingly St. *John* ſaith, *No man hath ſeen God at any time*, John 1. 8. And alſo the Apoſtle *John* ſaith, *No man hath ſeen God at any time*, John 4. 12. Here the Apoſtle did but recite what was before written. For they ſpake according to the Law and the Prophets, *Iſa.* 8. 20. *And whoſoever ſpeaks not according to that word, it is becauſe there is no light in them.*

But whereas St. *Paul* ſaith, 1 *Tim.* 6. 16. *No man hath ſeen or can ſee God.* He hath herein his reference to Man in this time, in his fallen Eſtate. So that according to the word of the Lord, no Man ſhall ſee his Face and live. And that the words of the Apoſtle had but herein their tendency to this time, the which is the time of this world, as his foregoing words make appear, as in verſe 14. 15, 16. where he ſaith to *Timothy*, *Keep the Commandment without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt, which in his times he ſhall ſhew who is the bleſſed and only Potentate, the King of Kings, and Lord of Lords, who only hath immortality, dwelling in that light, which no man can approach unto, whom no man hath ſeen, or can ſee: To whom be honour and power everlaſting, Amen.* Now whereas St. *Paul* ſaith, the King of Kings and Lord of Lords, who only hath Immortality, here in theſe words he includes the Son as well as the Father; he being alſo *King of Kings, and Lord of Lords*, Rev. 19. 16. Chap. 17. 14. And the Father and the Son being both of one Mind and one Will, and both being united by one Spirit whereby they are one; and now the Son as well as the Father is alike immortal. And as in this time, the Father's glorious Face is inviſible to Man, ſo that no Man can ſee his Face and live. So the Son's glorious Face no Man hath given a clear account of in all the Viſions they have had. *But in his times he will ſhew who*

who is the only Potentate. In which words to be sure the Father is included as well as the Son, whom the Saints *in Heaven shall see face to face, when they come to know as they are known,* 1 Cor. 13. 12.

And St. *Paul* speaking of *Moses,* saith, *Heb.* 11. 24, 25, 26, 27. *By Faith Moses when he came to years refused to be called the son of Pharoahs daughter; choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season; esteeming the reproach for Christ greater riches than the treasures in Egypt: For he had respect unto the recompence of reward. By faith he forsook Egypt, not fearing the wrath of the King: For he endured as seeing him who is invisible.* Now how was it that *Moses* then saw him who is invisible? It was by the Eye of Faith, and who was it that he saw by Faith? It was the Son as well as the Father. For it is said, he esteemed the Reproach for Christ greater Riches than the Treasures of *Egypt.* And why was it? Because it is said, he had respect to the recompence of Reward. For God had all along promised a Reward to them that denied themselves the evil Enjoyments of this World, in obedience to him. And the Son as well as the Father was then both alike invisible to him. And it is the Son the Lord Christ who is specified in the Text. Of whom *Moses* was then the Type of, by being refused by *Israel* to be *a ruler and a judge. The same did God send to be a ruler and a deliverer,* Acts 7. 35. And *Moses* had respect to the recompence of Reward. *For all that come to God must believe that he is, and that he is a rewarder of them that diligently seek him. But without this faith, it is impossible to please him,* Heb. 11. 6. And this Faith carried the Worthies of Old through all Difficulties. And likewise it is said of Christ, *Heb.* 12. 2. *Who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God,* verse 3. *For consider him that*

endured such contradiction of Sinners against himself, lest ye be weary and faint in your minds. And Christ is become the author of eternal salvation unto all them that obey him, Heb. 5. 9. And he is not only the Author of Faith and Hope, by being made a reconciler between God and Man, without which there had been no ground to hope: But as he thereby is become the Author of eternal Salvation: So he will be the Finisher of Eternal Salvation to all them that obey him, *in keeping the Commands of God, and the Faith of Jesus*, Rev. 14. 12. And Christ is that it, or one Seed that was to bruise the Serpent's Head, *Gen.* 3. 15. And unto whom all the Prophets and Holy Men of Old, had an Eye of Faith unto. And it was he, whom *Moses* by Faith did see, who with the Father was then invisible to him.

And for further proof that the Apostle had no further reference then to the time of this World. He therefore saith, speaking of the time to come, *Titus* 2. 13. Looking for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ. This being according to what was declared to *Daniel*, *Chap.* 7. 9, 13. And as in *Rev.* 5. 1, 5, 6. 13. *Chap.* 20. 11.

And whereas it is said, *The Lord spake to Moses face to face*, Exod. 33. 9, 11. But the Cloud was Between, so as he beheld not the Glory of his Face. Now God hath several Glories, for the Fire and the Cloud upon the Mount out of which God spake, it is said to be *the Glory of the Lord*, Exod. 24. 16. But that was not that Glory which *Moses* desired the Lord to shew him, the which Glory was his Face the which God would not permit *Moses* to see, for that was hid from Man by the Fire and the Cloud out of which God spake, God making *The dark clouds his pavillion*, Psal. 18. 11. To vail his glory from the People, *Exod.* 20. 21. *And Moses drew nere unto the thick darkness where God was.* And God did

did then alſo make great difference in his diſcovery of himſelf to his People. For the body of *Iſrael* heard but the voice of God, with the thundrings and the lightnings, and the trumpet ſounding long, and ſaw but the Fire and Smoke of the Mountain, but *Moſes*, and *Aaron*, *Nadab*, and *Abihu*, and ſeventy of the Elders of *Iſrael*, *They ſaw the God of Iſrael, and there was under his feet, as it were a paved work of a Saphire ſtone, and as it were the body of Heaven in its clearneſs. They ſaw God, and did eat and drink* Exod. 24. 10, 11. By which words it is plain, they did diſcern a glorious Perſon, tho his face was vailed from them, neither did they clearly ſee his Perſon, for afterward when *Moſes* deſired of God to ſhew him his glory, which glory was his Face. God ſaid to him, *Thou canſt not ſee my Face, for there ſhall no man ſee me and live*, Exod. 33. verſ. 20. The which does clearly ſhew, the face of God is to be ſeen, tho not by us mortals that are to live in this time. But God ſaid to *Moſes*, *Behold there is a place by me, and thou ſhalt ſtand upon a rock. And it ſhall come to paſs, while my Glory paſſeth by, that I will put thee in a clift of the rock, and I will cover thee with my hand while I paſs by: And I will take away mine hand, and thou ſhalt ſee my back parts, but my Face ſhall not be ſeen*, Exod. 33. 21, 22, 23. But *Iſrael* whom the Lord foreſaw would incline to Idolatry, he would not permit them *to ſee any ſimilitude*, Deut. 4. 15. But *Moſes*'s God covered with his hand, ſo that he could not ſee his Face, but he ſhewed him his back parts. But St. *Stephen* when he was giving up the Ghoſt, *And he being full of the Holy Ghoſt ſaw the Heavens opened, and ſaw the Glory of God, and Jeſus ſtanding at the right hand of God*, Acts 7. 55. 56. The which Glory of God. *Moſes* deſired to ſee, which God declares to be his Face. The which God would not permit *Moſes* to ſee, and live. But Chriſt declares *That in Heaven the Angels does always behold the Face of his Father which is in Heaven*, Matt. 18. 10.

NOW ſome by their not rightly apprehending the words of St. *Paul*, have thought God did not give the Law to *Moſes* on mount Sinai, *Heb.* 2. 2, 3. *For if the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward. How ſhall we eſcape if we neglect ſo great Salvation which at firſt begun to be ſpoken by the Lord, and was confirm'd unto us by them that heard him.* From theſe words ſome would have, that neither the Father nor the Son did ſpeak to *Iſrael* from *Mount Sinai*: But that God did only ſpeak to them by Angels there; tho' there is not one word of *Mount Sinai* here mentioned by the Apoſtle; but by thoſe that take up with this and other ſuch like Notions, the Truth of the Scriptures is overturned, and that for want of a due Conſideration how far the word Angel in Scripture extendeth. For in the New Teſtament where this is ſpoken by the Apoſtle. The Lord likewiſe, *Rev.* 1. 20. Calls Men Angels; *The ſeven ſtars are the angels of the ſeven churches.* And theſe Angels of the Churches were Miniſters whom Chriſt ordered St. *John* to write to, *Chap.* 2. 1. To incourage them that did well, and to reform them that did amiſs. And as Chriſt calls the Miniſters Angels, ſo accordingly the Apoſtle here in this place ſpeaking of Angels, muſt have his Alluſion to *Moſes* and the Prieſts, by whom *Iſrael* received the Law. And the Lord Chriſt termed it *Moſes*'s Law, *John* 7. 23. For God ſpake no more to all *Iſrael* from *Mount Sinai* than the Ten Commandments, *Exod.* 20. 1. *God ſpake all theſe words, ſaying, I am the Lord thy God*, &c. And theſe words the People heard God ſpeak, *verſe* 18. 19. And the ſame, *Moſes* rehearſeth, *Deut.* 5. And after he had ended the Commandments, he ſaith, *verſe* 22. *Theſe words the Lord ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs,*

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with a great voice, and he added no more, and wrote them in two tables of ſtone, and delivered them unto me, verſ. 23. *And it came to paſs when ye heard the voice,* &c. *Verſe* 24. *And ye ſaid, the Lord our God hath ſhewed us his glory and his greatneſs, and we have heard his voice out of the midſt of the fire; we have ſeen this day that God doth talk with man, and he liveth,* verſ. 26. *For who is there of all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire as we have and lived,* verſ 27. *Go thou near, and hear all that the Lord our God ſhall ſpeak unto thee, and we will hear it and do it.* Which ſaying pleaſed the Lord, *verſe* 28. And *verſ.* 31. *God ſaith to* Moſes; *But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhall teach them, that they may do them in the land which I give them to poſſeſs it.* Here we ſee that *Iſrael* received all the Law from *Moſes*, and likewiſe the Commandments written on two Tables of Stone with the Finger of God; which two Tables of Stone God delivered to *Moſes*, *Exod* 31. 12, 18. *Deut.* 9. 10. And *Moſes* declared the Law to the People, and left the written Law in the Hands of the Prieſts, who were to teach it to the People. And then the Prieſts were as much Angels, as the Miniſters of the ſeven Churches of *Aſia* afterwards were, of whom there was ſome of them received Praiſe of the Lord: And others of them ſharp Reproof. So as if they did not repent and amend, God would remove them, *Rev. Chap.* 2. and 3, as God before had done to *Iſrael*'s Prieſts and People.

But in that the Prieſts and Miniſters were term'd Angels, and not the People; was not becauſe they were always better than the People; but becauſe their peculiar Employment for which they were ſet apart,

was for the Service of God, in the Teaching of Men: As the Angels, *Who are ſaid to be miniſtring ſpirits, ſent forth to miniſter*, Heb. 1. 14.

But the Angels that St. *Paul* in this Chapter ſaith are Miniſtring Spirits; he therein has no Reference to the Angels that he ſpeaks of in the following Chapter; by whom he ſaith *Iſrael* received the Word. For in Scripture one Verſe often ſpeaks of one Subject, and the next of another Subject. And ſo it is as to theſe Angels here ſpoken of. And not that St. *Paul*, or any of the Apoſtles would contradict what was before written; for the Apoſtles *compared ſpiritual things with ſpiritual*, 1 Cor. 2. 13. That no Deluſion might creep in. For it is ſaid, *Iſa.* 8. 28. *To the Law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them, For they are the Scriptures of Truth*, Dan. 10. 21. For God's Word is Truth; and it is declared that *God ſpake from mount Sinai, and ſaid to all Iſrael, I am the Lord thy God*, &c. *Exod.* 20. And that *Moſes* received all the Law from God on *Mount Sinai*. And this being noted in the Scriptures of Truth, every true Chriſtian is bound to believe it. But by the Apoſtacy from the Truth, things have been turn'd upſide down. But God never ſent his Son, and the Servants of his Son to contradict what he before had declared. *For the ſtrength of Iſrael will not lye*, 1 Sam. 15. 29. Heb. 6. 18. *And he will not give his Glory to another*, Iſa. 48. 11. And where St. *Paul* ſpeaks of the word ſpoken by Angels, or the ordaining of the Law by Angels. He never mentions one word of Mount Sinai. For the Angels he ſpeaks of could not ſpeak from thence to the People.

And whereas St. *Paul* ſpeaking of the Law ſaith, *Gal.* 3. 19. *It was ordained by Angels*. Which words can have no other reference, than that the Prieſts which had the Law, and likewiſe then the Power in their hands

hands to ordain and eſtabliſh it to be a Law to all the Tribes of *Iſrael.* For had God made an outward Law, and empowred no Man to ordain and eſtabliſh it as a Law amongſt Men: It would not then have been of Force according to God's determination. Therefore when God gave the Law, he employed them to whom he gave Power to ordain it to be ſuch. For the firſt ruling Power among the People of *Iſrael* was given to the head of the Tribe of *Levy*, and *Moſes* and *Aaron* was chief, and by the Prieſthood was the remembrance of the Law kept up. For they were God's Mouth to the People, and the People were to ſeek the Law at their Mouth. *By which they turned many away from iniquity, for they were the meſſengers of the Lord of Hoſts. But the Prieſts departed out of the way, and cauſed many to ſtumble;* The which cauſed God's anger againſt them. *For which God made them contemptible before all the people,* Mal. 2. 5, 6, 7, 8, 9. But at the firſt eſtabliſhing of the Prieſthood, they did offer the atonement Offerings for the People, and taught the People the Law; and the ruling Power was in their hands. And theſe muſt be the Angels that St. *Paul* in the foregoing Texts had his reference to. For otherwiſe to underſtand him, it would be to the overturning both of the Old and New Teſtament. And we muſt not ſo underſtand the Sayings of one to contradict many, much leſs to contradict God himſelf. And St. *Stephen* ſpeaking of *Moſes*, ſaith, *Acts* 7. 37. *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, him ſhall you hear.* Thereby giving notice they are two diſtinct Perſons. And St. *Stephen* further ſaith of *Moſes*, verſ. 38. *This is he that was in the Church in the Wilderneſs with the Angel which ſpake to him in Mount Sinai.* And the Angel which *Moſes* ſaw in *Mount Sinai* in the Buſh: St. *Stephen* according to the word, hath declared him to be God:

The which doth plainly appear to be the Son of God: Becauſe he is likewiſe ſaid to be the Angel of God. The which was the Angel of whom God ſaid his name was in him. For he ſpake to Moſes as God. And St. *Stephen* further ſaith of *Moſes*, *That he was with the Fathers, who received the lively Oracles to give unto us.* St. *Stephen* makes no mention who firſt gave the lively Oracles: For that was well known to all *Iſrael*, that it was God: As it is written, *Exod.* 20. 1, 2, 3. &c. But *Stephen* declares that it was their Fathers received the lively Oracles to give unto them. Which Fathers, he terms Angels, as in the 53 verſe. *Who have received the law by the diſpoſition of Angels, and have not kept it.*

And in that he ſaith. By the diſpoſition of Angels. Is becauſe Angels are God's Meſſengers, and ſo were the Fathers the Prieſts ſaid to be, *Mal.* 2. 4, 5, 6, 7, 8. *I have ſent this Commandment unto you, that my covenant might be with Levy, ſaith the Lord of hoſts. My covenant was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name. The Law of Truth was in his mouth, and iniquity was not found in his lips, he walked with me in peace and equity, and did turn many away from iniquity. For the Prieſt lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: For he is the meſſenger of the Lord of hoſts*, But afterwards *they departed out of the way and cauſed many to ſtumble.* But at firſt the Houſe of *Levy* did cleave to the Lord, as it is written, *Exod.* 32. 7, 26, 27, 28. Now theſe Meſſengers here ſpoken of, muſt be the Angels which St. *Paul* had his reference to: And not that *Paul* or *Stephen* would go to contradict what was before written, in denying God's giving the Law to *Moſes* in *Mount Sinai*, but it has been for our want of a right Underſtanding of the Scriptures Method in ſpeaking, which has made the Bible ſeemingly ſo full of contradictions.

Now

Now that God was on *Mount Sinai*, and in the Cloud, it is farther evident from the expreſs word of God to *Moſes*. For after *Iſrael* had tranſgreſſed in the Wilderneſs, by making them a Calf, God would have there deſtroyed them all; *And have raiſed up of Moſes a great nation*, Exod. 33. 9, 10, 11, 12, 13. Had not *Moſes* there prevailed with God to ſpare them, ſo as not to cut them off. Yet notwithſtanding, for that Offence God refuſed to go up in the midſt of them: And ſaid, *He would ſend an Angel before them. For I will not go up in the midſt of thee, for thou art a ſtiff-necked People, leſt I conſume thee in the way*, Exod. 33. 2, 3. From theſe words it is plain that the Angel that God ſaid he would ſend with them, was another and not himſelf. And that God the Father was on *Mount Sinai* is further evident. *Becauſe God ſpake all theſe words, and ſaid. I am the Lord thy God which brought thee out of the land of Egypt. Thou ſhalt have no other Gods before me*, Exod. 20. 2, 3. Now had it not been God the Father that gave the Law, he here would have been excluded from being *Iſrael's* God, or at leaſtwiſe from being the firſt Perſon in the Deity. Becauſe none was to be worſhipt before him that gave the Law on *Mount Sinai*.

Now St. *Stephen* being to anſwer before the High Prieſt, and the *Jews*. Gave a ſhort account of ſome few of the Heads of the hiſtorical parts of the Bible from *Abraham* to the then time, and ſaith, *Acts* 7. 2. *Men and Brethren and Fathers hearken. The God of Glory appeared unto our father Abraham.* Here St. *Stephen* ſaith, the God of Glory appeared to *Abraham*, he doth not ſay an Angel, but according as God hath declared of himſelf, *Gen.* 17. 1. *I am the Almighty God*. So St *Stephen* goes on relating ſeveral Paſſages till he comes to *that juſt one*, *whom* he ſaid, *They had been the betrayers and murderers*, verſe 52. *And the Jews when*

they

they heard these things were cut to the Heart, and they gnashed on him with their Teeth, verse 55. *But he being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God,* verse 56. And said, *behold, I see the heavens opened, and the son of man standing on the right hand of God.* Now though St. *Stephen*'s former words have been misconstrued by some, yet here he gives a clear testimony of the two glorious Persons of the Father and the Son, when he saw the Heavens opened, and Christ standing at the right Hand of God. For which saying, the Jews *stopped their ears, and ran upon him and stoned him to death.* So that according to the Word of God, *No man shall see his face and live,* Exod. 33. 10, 11, 20. And. St. *Peter speaking in relation to the Prophets, saith,* 2 Pet. 1. 19. *We have a more sure word of Prophesie,* and he terms it a more sure Word of Prophesie, for two reasons. First, because the Prophesies were at large recorded in the Old Testament, of which they gave but hints of things that were therein contained: And therefore a more sure word of Prophesie where it is at large set down. 2dly. The Law and the Prophets was secured by their being in the hands of the *Jews,* whom God made a scattered People upon the Face of the Earth. By which means the Old Testament was preserved uncorrupted. Therefore whatsoever we had found in the New Testament that did seem to us to contradict the Old Testament, we should rather have attributed it to Man's falseness, who was intrusted with the Word, than that God should speak one thing by the Prophets, and afterward send his Son, and the Servants of his Son to contradict what he himself had spoken and sworn to, and declared by the Mouth of his Prophets. The which as we have understood the New Testament since the Apostacy. The Old Testament has thereby been overturned. But the Lord

Christ

Christ justified the Writings of *Moses*, *John* 5. 45, 46.

For *Moses* was the Type of Christ, and Favourite of Heaven, unto whom God said *with him will I speak mouth to mouth, even apparently, and not in dark speeches and the similitude of the Lord shall he behold*, Numb. 12. 8. Now those that deny God to have a similitude believe not God, for God declares this of himself.

And St. *Paul* declares Christ to be the express Image of his Father's Person, *Heb.* 1. 3. And here we see God spake to *Moses* Mouth to Mouth, though the Cloud of Glory was between, but God shewed him his back part, *Exod.* 33. 10, 11, 22, 23.

Now the Scripture shews that God hath two Faces, The glorious Face of his Person in Heaven, seen by Angels; and his well pleased Face seen upon Earth by the best of Mankind, *Psal.* 67. 1. *Which is also termed the light of his Countenance*, Psal. 4. 6. Num. 6. 25, 26. And this Face of God, God requires of us that we should seek, *Psal.* 27. 8, 9.

So likewise God hath several right Hands. As the right Hand of his Person, at which right hand of God, St. *Stephen* saw Christ at, *Acts* 7. 56. according as in *Psal.* 110. 1. And from which right hand of God, the Lamb went and took the Book from God, *Rev.* 5. 1. 7. And there is also the right Hand of God's Righteousness, *Psal.* 48. 10. *According to thy name, O God so is thy praise unto the ends of the earth; thy right hand is full of righteousness.* And when *Israel* is delivered, it will be by the right hand of God's Righteousness, because he hath promised it, and therefore *God saith to* them, I *will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness*, Isa. 41. 10. Psal. 19. 7, 8. There is also the right Hand of God's Power, *Psal.* 44. 3. *For Israel got not the land in possession by their own sword, neither did their own arm save them:*

them: *But thy right and thine arm.* *And again*, Pſal. 89. 13. *Thou haſt a mighty arm, ſtrong is thy hand, and high is thy right hand.* *And by the hand of his Power God hath meaſured the Waters in the hollow of his hand, and meeted out the heavens with a ſpan, and comprehended the duſt of the Earth in a meaſure, and weighed the mountains in ſcales, and the hills in a ballance*, Iſa. 40. 12. And this hand of God's Power in the following verſ. is declared to be the Power of his Spirit. For it is there ſaid. *Who hath directed the ſpirit of the Lord, or being his Counſellor hath taught him?* For by the outflowing Breath of his Power God created all things. For God ſaid, *Let there be light and there was light*, and ſo for all other things which he created in the ſix days, *Gen.* 1. For by his *hand he hath laid the foundation of the earth, and his right hand hath ſpanned the Heavens*, Iſa. 48. 13. Exod. 15. 6. Pſal. 118, 15, 16. There is alſo ſaid to be the right hand of God's Mercy, *Pſal.* 44. 3. *But thy right hand and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.* And again, Pſal. 60. 5. *That thy beloved may be delivered, ſave with thy right hand and hear me*, Pſal. 108, 6. Pſal. 138, 7. Pſal. 139, 10. Iſa. 51. 16. And there is alſo the right hand of God's Juſtice, Pſal. 21, 8. *Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee*, and again, *Pſal.* 74. 10, 11. *Why withdraweſt thou thine hand, even thy right hand*, and *Pſal.* 39. 10. *Pſal.* 75. 8. And by this hand of God's Juſtice he will find out the wicked wherever they be.

Here we ſee that beſides the right hand of the Perſon of God, where Chriſt is ſaid to ſtand or ſit at. There is the right hand of his Righteouſneſs, the right hand of his Power, the right hand of his Mercy, and the right hand of his Juſtice. But God is no where ſaid to have more than one left hand. But the attributes of God, are compared to right hands, but

to God's Perſon there is but one right hand, and one left hand, 1 *Kings* 22, 19. Where the Prophet ſaw *All the hoſt of heaven ſtanding by him, on his right hand and on his left*, at which right hand of God it is that Chriſt is ſaid to ſit at, *Eph.* 1, 20.

And the Lord Chriſt is ſaid to have ſeveral right hands, the right hand of his Perſon, *Rev.* 1, 16, 20. *Chap.* 5 7. *And he had in his right hand ſeven ſtars*, &c. verſe 20. *The myſtery of the ſeven ſtars which thou ſaweſt in my right hand.* And alſo the right hand of his Power, *Pſal.* 45 4. *Thy right hand ſhall teach thee terrible things*, and again, *Pſal.* 89, 25. *I will ſet his hand alſo in the ſea, and his right hand alſo in the rivers.* There is likewiſe the hand of his Mercy, *Iſa.* 40. 11.

And whereas the Prophet ſpeaking of God, ſaith, Iſa. 40, 17. *All Nations before him are as nothing, and they are counted to him leſs than nothing and vanity. For vanity is reckoned with God, leſs than nothing.* For they are as ſo many Briers and Thorns, when they go to contend with God. And thoſe that ſo do, he will burn up together, *Iſa.* 27. 4. And thoſe that go to oppoſe what God hath made plain from his word, will be found Oppoſers of God. But the People when otherwiſe conſidered, *Are Multitudes, Nations, Kindreds, and Tongues*, Dan. 7 14.

And whereas it is ſaid, Iſa. 40. 18. *To whom then will ye liken God, or what likeneſs will ye compare to him.* For God in Power is beyond all compariſon, as the foregoing words declare. And whereas it is ſaid, verſe 19. *The Workman melteth a graven Image*, &c. But that can neither ſee, hear, ſpeak, nor walk, *Pſal.* 115, 4, 5, 6, 7. *Their idols are ſilver and gold the work of mens hands. They have mouths but they ſpeak not, eyes have they, but they ſee not, they have ears, but they hear not, noſes have they but they ſmell not, they have hands, but they handle*

not,

not, feet have they, but they walk not, All which God it declared to do, Geneſis 1.

Neither can an Image do good, or reſiſt evil; but as a Poſt ſtandeth in the place where it is fixed, ſo an Image of itſelf cannot move. Therefore St. *Paul* to undeceive the blind Heathen, ſaith, *We are the off-ſpring of God. And that they were not to think that the Godhead is like unto gold, or Silver, graven by art or mans device, Acts* 17. 29. Who cannot do ought as aforeſaid. But we having Life, Breath, and Being; and can ſee, hear, talk, and walk; and know good from evil. For which we are termed the Of-ſpring of God, being *Created in his Image and likeneſs,* Gen. 1. 26. 27. Chap. 3. 8.

Now whereas St. *Paul* ſaith, Rom. 1. 21. *Becauſe when they knew God, they glorified him not as God, neither were they thankful, but became vain in their Imaginations, and their fooliſh heart was darkned. Profeſſing themſelves to be wiſe, they became fools: And they changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds and four-footed Beaſts,* &c.

But the glorious Perſon of God according as declared in his word, is incomprehenſible to us, ſo as we cannot conceive thereof, nor make an Image like the Deſcription that is there given of God. Therefore when they went to change the Glory of the incorruptible God into the Image of a corruptible Man, and they making God to be of a corporeal Subſtance, like that of a corporal Man, whereby they changed the Glory of the uncorruptible God, when they made him like to a corruptible Man. And like the Papiſt, becauſe God is ſaid to be the ancient of Daies, therefore they make the glorious Subſtance of the Perſon of God as an old Man in his declining Age. When as the glorious perſon of God is of a Spiritual Subſtance of a bright clear glorious Luſtre, ſuch as we cannot conceive of. But

he

he is in the Figure or Similitude as he hath declared himſelf to be in, though of no corporeal Subſtance. For he is a Spirit, his glorious perſon being of a Spiritual Subſtance, which no Time or Age can decay or corrupt. But as he was from all Eternity, ſo will he be to all Eternity, the moſt perfect being in himſelf.

And whereas the Apoſtle ſpeaking of Chriſt, ſaith that in him dwelt all the fulneſs of the Godhead bodily, *Col.* 2. 9. *For God prepared a body for Chriſt*, Heb. 10. 5, 6. To which the Deity was united to the Humanity: And in which humane Nature he received the fulneſs of the Godhead bodily. In that God gave to *Him the ſpirit without meaſure*, John 3. 34. But God the Father who is a Spirit, and his Perſon of a Spiritual Subſtance, therefore he is not ſaid to have a Body. And the Angels who are of a Spiritual Subſtance, are not ſaid to have Bodies. But they are ſaid to be miniſtring Spirits, *Heb.* 2. 7. 14. And they appear like Bodies. But a ſpiritual Subſtance, and a bodily Subſtance, are two diſtinct things.

But St. *Paul* ſpeaking of the Reſurrection, ſaith, 1 *Cor.* 15, 40. *There are alſo celeſtial bodies, and bodies terreſtrial: But the glory of the celeſtial is one, and the glory of the terreſtrial is another.* That is, at the reſurrection the dead bodies of the Saints, will ariſe, and be made celeſtial Bodies. For *then their vile Bodies will be faſhioned like unto Chriſt glorious Body*, Phil. 3, 21. And when the Saints ariſe, *Iſrael* will then be made perfect, *Heb.* 11. 40. *Joel* 3. 20, 21. *Iſa.* 60. 12, 13, 14, 15. and glorified, *Iſa.* 60, 12, 14, 15. But the Celeſtial Bodies will be as the Angels that neither *Marry, nor are given in marriage*, Matt. 22. 30. But with the Terreſtrial Bodies there will then be marrying and giving in Marriage, for they are to increaſe and multiply, Iſa. 60. 20. Iſa. 27. 6.

And

AND whereas the Prophet ſpeaking of God, ſaith, *Iſa.* 40. 22. *It is he that ſitteth upon the circle of the earth, and the inhabitants thereof are as graſhoppers that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in.* Now in that it is ſaid, God ſitteth upon the Circle of the Earth, this may be underſtood two ways, firſt, by his power, *Pſal.* 104. 4, 5. *Who laid the foundations of the earth that it ſhould not be removed for ever. And he hath founded it upon the ſeas, and eſtabliſhed it upon the Flouds.* Pſal. 24. 2. Pſal. 90, 2. Prov. 3, 19. Jer. 51. 15. Iſa. 42. 5. Iſa. 45. 18. Jer. 27. 5. Where God by his incomprehenſible power is ſeated to be beheld by his Creatures, who may there ſee his handy work. Now when God made theſe heavens which God calls the Firmament, with the Sun, Moon, and Stars, which God calls the hoſt of them, *Gen.* 2. 1. Within which Heavens or Firmament he hath encircled the Earth, and made Man upon it, that he might behold the excellency of his Creator, by the things that are viſible in the Creation. For God is the great Architect of wonder, and the curious Artiſt to be enquired after by his Creatures unto whom he hath given rational Souls. And therefore St. *Paul* ſaith, *Romans* 1, 19, 20. *Becauſe that which may be known of God, is made manifeſt unto them, for he hath ſhewed it unto them, For the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, they ſhewing his eternal Power and Godhead, ſo that they are without excuſe.* That is, thoſe that deny there is a God, For all whom God hath endued with reaſon may ſee that this curious Frame could not be reared by a rude jumbling of things together. No more than a curious Lanskip that is exactly well drawn, repreſenting all things in the Creation: Could be exactly done by the rude

rude ſhaking of ſeveral paints together in a cloth: But all that ſees it knows it was ſo done by the skill of ſome Artiſt. And the more curious the work is, the more enquiry after the Workman. And the ſame God expects his Creatures ſhould do after him. And God in Nature hath ſet every Wheel a going. For as an Artiſt that makes a curious Clock or a Watch with ſeveral motions; and one Wheel cauſes the other Wheels to move: So God in nature hath placed things ſo, that the moving of one Wheel ſets the other Wheels on work. *For the ſun rejoiceth as a ſtrong man to run a race, whoſe going forth is from the end of the heaven, and his circuit to the ends of it*, Pſal. 19. 5, 6. Whereby God cauſeth Day and Night, Summer and Winter; and the Earth to bring forth every thing in its Seaſon. And ſo for all other things according as God in Nature hath placed them. But the glorious Perſon of God, is no more in the Earth or upon the Earth, or in the Firmament, than the Perſon of the Clockmaker is in the Clock or Watch. But the Clockmakers Skill, Power, and continued Care, is ſeen therein. So the great Creator, his Power is not only ſeen in the Creation, but by keeping all the Wheels a going therein.

Now I come to the latter part of the 22 verſe of the 40 of *Iſa.* Where it is ſaid, *The inhabitants of the earth are as graſhoppers.* It was a Phraſe that was uſed by the Men of *Iſrael* that went to ſpy out the Land. For when they returned they ſaid. *And there we ſaw Giants the ſons of Anak. And we were in our own ſight as Graſhoppers, and ſo we were in their ſight*, Num. 13. 33. Thereby ſignifying the Diſproportion between the one and the other. So God doth thereby ſhew the great diſproportion between himſelf and his Creatures. But as the Graſhopper bears a ſimilitude like it ſelf. So God bears a ſimilitude like himſelf, and the ſame Image that the Subſtance or Perſon of the Father bears: The

ſame Image doth the Subſtance or Perſon of the Son bear. For he *is ſaid to be the expreſs image of his fathers Perſon or Subſtance,* Heb. 1. 3. And accordingly declared in Viſion to *Daniel,* where ſpeaking of God the Father, *He ſaith, Whoſe garments where white as ſnow, and the hair of his head like the pure wooll,* &c. Dan. 7. 9. And the ſame Deſcription in Viſion, is given of the Son, Rev. 1. 13. 14, 15. *That he was cloathed with a Garment down to the foot, his head and his hairs where white like wooll as white as ſnow, and his eyes were as a flame of Fire, and his feet like unto fine Braſs, as if they burned in a Furnace.* And when *Ezekiel* ſaw God in Viſion, it was according to the ſimilitude which St. *John* ſaw, *Eze.* 1. 26, 27, 28. *And above the firmament that was over their heads, was the likeneſs of a throne, as the appearance of a ſapphire ſtone, and upon the likeneſs of the throne was the likeneſs as the appearance of a man above upon it.* Here we are to take notice, that the Throne of God is placed above the Firmament. Which Heavens or Firmament was that which God created in the ſix days, and that was the beginning of this Creation: And why it is here ſaid, that above upon the Throne was the appearance of a Man. Was becauſe God is a Spiritual Perſon, and Man is a corporal perſon bearing the ſimilitude of God, as in verſe 27. *And I ſaw as the colour of amber as the appearance of fire round about within it, from the appearance of his loyns even upwards, and from the appearance of his loyns even downwards, I ſaw as it were the appearance of fire and brightneſs round about.* Whereby is ſhewed, that God in Perſon beareth the likeneſs of Man. And therefore ſaid, that upon the Throne there was the appearance of a Man upon it. But the glorious Perſon of God, as he is repreſented, we are not able to comprehend as to conceive of it. Nor any Man capable to make any ſimilitude like unto God as is here repreſented, and the

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ſame is ſaid of God, *Chap.* 8. 2, 3, 4. And when *Daniel* ſaw in Viſion the ancient of days, he likewiſe ſaw the Son brought before him, unto whom he gave the Kingdom, *Dan.* 7. 10. Thereby ſhewing the Father and the Son is two diſtinct perſons, and theſe things *are noted in the ſcriptures of truth*, Dan. 10. 21. Therefore every true Chriſtian is bound to believe it.

And whereas it is ſaid, Iſa. 40, 22. *God ſtretcheth out the heavens as a Curtain, and ſpreadeth them out as a tent to dwell in.* The which words likewiſe may admit of a twofold Signification. In that God ſtretcht them out for a Tent to dwell in for his Creatures. For as we ſpread forth a Tent over ſome part of the Earth, that we may dwell therein: So the Lord ſtretcht forth the Heavens, and adorned and furniſhed them with Lights for his Creatures to live and breath in; as Man and Beaſts and Birds that fly in the open Firmament of Heaven, *Gen.* 1. 20. For we are to take notice that God doth not ſay, that he ſtretcht out the Heavens for himſelf to dwell in: For his Habitation is in the Heaven of Heavens; which is far above the Heavens which were created in the ſix days, the which was but the beginning of theſe Heavens. In which Heavens we behold his handy work, they being viſible to our ſight; But the heights above theſe Heavens or Firmament we cannot conceive of, for God hath given us no account of the beginning of the Heaven of Heavens, nor of making his glorious attendants that are there. As Angels, ~~Archangels~~, Cherubims, and Seraphims, The which the Prophet terms the elder World. The which he ſays, *Was wide, and large, and brought immortal Fruit*, 2 Eſd. 7. 13. *And the Angels rejoiced when the Earth was aid*, Job 38. 7.

And *Solomon* prayed, that God would hear *in Heaven the prayer of his ſervants*, 1 Kings 8. 30, 32. And whereas *Solomon* ſaid, 1 Kings 8. 27. *But will God in-*

deed dwell on earth; behold the heaven and heaven of heavens, cannot contain thee. Much less the house which I have built. Solomon had here his reference to the Power, Wisdom, and Knowledge of God: The which is not only contained in the Heaven of Heavens: But God doth herein manifest himself to the Children of Men, and therefore Solomon's petition was; verſ. 28. *Yet have thou respect to the Prayer of thy Servant, and to his supplications, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day,* verſe 29. *That thine eyes may be open towards this house night and day, even towards the place of which thou hast said, my name shall be there,* verſ. 30. *And hearken thou to the supplications of thy servant, and of thy people Israel when they shall pray towards this place: And hear thou in heaven thy dwelling place, and when thou heareſt forgive.* Here we ſee, nothing can be more plain than that Solomon's meaning was as aforeſaid: That the Power of God was not only contained in the Heaven of Heavens: For that could not contain his Power. But that his hearing Ear, his all-ſeeing Eye, and his Mercy is extended to the Children of Men, from Heaven his dwelling place, the Place of the glorious reſidence of his Perſon. And therefore ſaid, Deut. 26. 15. *Look down from thy holy habitation, from heaven, and again,* Iſa. 63. 15. 2 Chron. 30. 27. *Pſal.* 33. 13. 14. The *Lord looketh from heaven he beholdeth all the ſons of men. From the place of his habitation he looketh upon all the inhabitants of the earth.* And accordingly *Pſal.* 14. 2. *Pſal.* 11. 4. *Pſal.* 13. 19. *Pſal.* 102. 19. *Pſal.* 144 5. *Gen.* 18. 20, 21.

And accordingly St. *Paul* ſaith, Heb. 9. 24. *Chriſt is not entred into the holy place made with hands, which are the figures of the true, but into heaven itſelf, now to appear in the preſence of God.* By theſe words of the Apoſtle

ſle we alſo ſee. The Father and the Son are two diſtinct perſons, and that the place of the reſidence of their perſons is in heaven. And St. *Paul* ſaith, Eph. 3. 14, 15. *I bow my knees unto the father of our Lord Jeſus Chriſt. Of whom the whole family in heaven and earth is named* The Family in Heaven is God's Angels, as Seraphims and Cherubims, and the Saints who are now ſaid to be under the Altar, and God's Family upon Earth are thoſe that are devoted to his fear. Now whereas the Lord ſaith, Jer. 23. 24. *Can any hide himſelf in ſecret places that I ſhall not ſee him ſaith the Lord, do not I fill heaven and earth ſaith the Lord.* Here God ſpeaks as to his Power his Knowledge and his all-ſeeing Eye. *For God ſaith*, ver. 23. *am I a God at hand ſaith the Lord, and not a God afar off? Can any hide himſelf in ſecret*, &c. No, none can hide themſelves from the all ſeeing Eye of God for it is ſaid, *The eyes of the Lord run to and fro through, out the whole earth*, 2 Chron. 16. 9. And again, Amos 9. 8. *Behold the Eyes of the Lord God are upon the ſinful kingdom.* And alſo it is ſaid of God, Jer. 32. 19 *Great in counſel and mighty in work, for thine eyes are open upon all the ſons of men to give every one according to his ways, and according to the fruit of his doings.* And it is ſaid, Job 34. 21. *God's eyes are upon the ways of man, and he ſeeth all his goings*, 1 Pet. 3, 12. Pſal. 34. 15. *And* St. *Paul ſpeaking in the ſame method* concerning God, ſaith, Rom. 11. 33. *O the depth of the riches both of the wiſdom and knowledge of God, how unſearchable are his judgments, and his ways paſt finding out.* And the Apoſtle ſpeaking of Chriſt ſaith, Eph. 1 22, 23. *That God gave Chriſt to be head over all things to the Church, which is his body, the fulneſs of him that filleth all in all.* Now as God ſaith he filleth Heaven and Earth, ſo Chriſt is ſaid to fill all. But we are not to underſtand from theſe words, that it is by their perſonal preſence that God filleth Heaven and Earth, or that Chriſt filleth all. Neither

by the indwelling of his Spirit, that the Father or the Son filleth all things. But by the Power of his Spirit he filleth all. For thereby it is that in him, *All live and move, and have their being*, Acts 17. 28. *And God upholdeth all things by the word of his power*, Pſal. 33. 6. Iſa. 42. 5. Chap. 40. 13. 14. *And the eyes of all wait upon God, and he giveth them their meat in due ſeaſon, and ſatisfieth the deſire of every living thing*, Pſal. 145. 15, 16. Thus God filleth all, but if he take away their Breath they die, or withhold his fruitful Seaſons, they languiſh. *The graſs withereth the flower fadeth away*, &c. *Iſa.* 40. 7. Thus having ſhewed how God filleth all, but not with his divine Nature, Eſſence, or Spirit, as ſome will have it, that pretend that God is in all places alike in Subſtance every where, but viſibly no where. The which notion is wholly repugnant to Scripture. For it is ſaid.

When *Elijah* fled from *Jezebel*, and went unto Horeb the Mount of God, 1 Kings 19. 8, 9. *And he came thither unto a cave, and lodged there, and behold, the word of the Lord came unto him; and he ſaid unto him, what doeſt thou here, Elijah?* Now whereas it is ſaid, behold, the word of the Lord came to him, and he ſaid unto him what doeſt thou here *Elijah*. Here we are to take notice, we are called to behold the word that ſpake. He being that word which St. *John* ſaid, was in the beginning with God, and the word was God, *John* 1. 1. That is, *ver.* 34. The Son of God, *And the word took our fleſh*, verſ. 14. And he that comes to judge and reign, *his name is called the word of God*, *Rev.* 19. 13. And this word here ſpoken of being the Son of God, which ſpake to *Elijah*: Therefore *Elijah* anſwered him as God, as in *verſ.* 10. *And he ſaid I have been very jealous for the Lord God of Hoſts, For the children of Iſrael have forſaken thy Covenant*, &c. And he that was the word, verſ. 11. *He ſaid, go forth, and ſtand upon the mount be-*

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fore the Lord, and behold the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; And after the wind an earthquake, but the Lord was not in the earthquake: And after the earthquake a fire, but the Lord was not in the fire, verſ. 11, 12. Here it is poſitively declared, the Lord was in none of theſe, and therefore his Perſon not every where: *But after the fire, there was a ſtill ſmall voice,* verſ. 13. *And it was ſo when Elijah heard it, that he wrapped his face in his mantle, and went out and ſtood in the entring in of the cave.* Now the Prophet wrapped his face in his Mantle for theſe reaſons. For he that is the word bad him go forth, and ſtand upon the mount before the Lord, for the Lord was to paſs by. And *Elijah* knew he was not able to look upon the Glory of the Lord: Therefore he covered his Face. For *Elijah* followed the example of *Moſes* in that he hid his Face, being afraid to look upon God, *Exod.* 3. 6. The which was the Angel of whom God ſaid his name was in him. *Exod.* 23. 21. And he alſo knew by what God had declared by *Moſes*, that none ſhould ſee the Face of God and live, and though in the 4 *verſ.* it is ſaid he deſired to die, yet would not be taken off in a preſumptuous action. So wrapping his Face in his Mantle, he went out and ſtood in the entring in of the Cave: And behold there came a Voice unto him, and ſaid, *What doeſt thou here Elijah*, and *Elijah* anſwered the Lord, as before he had anſwered the word. And he ſaid, *I have been very jealous for the Lord God of hoſts, becauſe the children of Iſrael have forſaken thy covenant*, &c. *verſ.* 14. Now though *Elijah* then ſaw not the Lord God, for the Lord was there to paſs by in Perſon and therefore he hid his Face. But in Viſion the Prophets did often ſee the Perſon of God, as *Ezekiel*, *Daniel*, St. *John*, Reve. 5. And here *Micaiah*, 1 *Kings.* 22. 19. *He ſaith, I ſaw*

the Lord ſitting on his Throne, and all the hoſt of heaven ſtanding by him on his right hand and on his left. And that it is God the Father that *Micaiah* ſaw ſit on the Throne is evident, for he ſaith, he ſaw the Lord ſiting on his Throne. And the Throne of the Father is no where ſaid to be the Throne of the Son. But before his Incarnation, and after his Aſcenſion, he is ſaid to ſit on his Father's Throne, and at his right hand, *Pſal.* 110 1. *Acts* 7. 56. *Rev.* 3. 21. And here the Prophet ſaw the glorious Perſon of God ſitting upon his Throne, and all the Hoſt of Heaven attending on him, on his right Hand, and on his left. But notwithſtanding all that has been ſaid in the Scriptures of Truth, *Dan.* 10. 21. concerning the glorious perſon of God: Yet the ſubtil Serpent has ſo inſinuated his falſe notions into the minds of multitudes of Men, that they think there is no glorious perſon of the Father in Heaven: by which the ſubtil Adverſary of Mankind would take from us the great object of our Love: Thereby to take off the Deſire of the Creature from that heavenly Habitation. When he which ſhould be the great Object of out Love, is not in perſon there. For as God hath made Mankind rational Creatures: So he hath placed in them a Delight in a lovely and glorious Object. But by denying God the Father to be a glorious perſon, and by a pretended Election, and Reprobation before all time without a why or a wherefore, it has even cut the Nerves of Chriſtian Religion: So as love to God, love to our fellow Creature, and moral Honeſty is ſcarce to be found. But as the foremention'd received falſe notions are Lies, ſo they have produced the evil effect of Lies.

And *Zophar* the Naamathite ſpeaking of God ſaith, *Job* 11. 7, 8, 9, 10, 11. *Canſt thou by ſearching find out God? Canſt thou find out the almighty unto perfection? It is as high as heaven, what canſt thou do? Deeper than hell what canſt thou know? The meaſure thereof is*

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longer than the Earth, and broader than the Sea. If he cut off, and ſhut up, or gather together, then, who can hinder him? For he knoweth vain men: He ſeeth wickedneſs alſo, will he not conſider it. Here we ſee he only ſpeaks of the unſearchableneſs and unlimited Power of God: For his words explain themſelves. For ſhould he have had any other meaning, his words would not have been agreeable to Scripture. And he was one of the Three whom God declared *Had not ſpoken the thing that was right concerning him, as his ſervant Job had done, Job.* 42. 7. Therefore had *Zophar* any other meaning than what I have here ſet down, his word herein would be of no value. Now it is ſaid *God anſwered Job*, Chap. 38. 1. and in Chap. 42. 1, 2. Job *anſwered the Lord and ſaid, I know that thou canſt do every thing, and that no thought can be withholden from thee*, verſ. 5. *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee.* Now whereas *Job* ſaith. With his Eye he ſaw God, therefore it muſt be like unto that of *Moſes* who talked with God *face to face*, though the Cloud was between.

Now by ſimilitude the Scriptures explain themſelves. For as *the Stone which was cut out of the Mountain without hands, who is ſaid to ſmite the Image, and became a great mountain, and filled the whole earth, Dan.* 2. 34, 35. The which Stone is Chriſt. The which when the Father gives the Son the Poſſeſſion of the Kingdom: Which now he hath but the Promiſe of, then by his viſible Power he will rule over all. And thus it is, that Chriſt will then fill the Earth, and ſo it is, that God fills Heaven and Earth, for by his Power he ruleth over all. And not that his Eſſence or Subſtance is every where. For the Heaven of Heavens is the Habitation of his Holineſs and Glory, *Iſa.* 63. 15. And he is there upon the Throne of his Glory, and *Nebuchadnezzar* the great Monarch of

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the Earth, was repreſented as a *Tree, whoſe height reached unto Heaven, and the ſight thereof to the end of all the Earth*, Dan. 4. 11. Now *Nebuchadnezzar* in Perſon was but a Man, and a little place would have contained his Bulk: But his power being great, he is therefore ſaid to reach to Heaven, and the ſight of him to the end of the Earth, for he had the ruling Power over the Nations. Thus we ſee that one Scripture opens another, when we compare one Scripture with another. By which method it is made plain to ordinary Capacities.

AND in the Propheſie of *Daniel*, there is two Perſons diſtinctly ſet down: Seen by *Daniel* in Viſion both at one and the ſame time: As the *ancient of days, whoſe garments were white as ſnow.* And the Son *came to the ancient of days, and he gave him dominion*, *Dan.* 7. 9, 13, 14. And it is the ancient of days, that ſat on the Throne. And in the 10 verſ. *That thouſand thouſands miniſtred unto him, and that ten thouſand times ten thouſand ſtood before him. The judgment was ſet*, &c. So, *Rev.* 4. 8, 9, 10, 11. *All the heavenly hoſt give glory to the Father that ſits upon the throne, and fall down and worſhip him caſting down their Crowns before him And in the 5 Chap. the 9th. and 10th verſes.* They ſing Songs of Praiſe unto the Lamb, Saying. For thou waſt ſlain, and haſt redeemed us to God by thy Blood, and ſo forth. And in the 13 *verſ.* it is ſaid, *Bleſſing, and Honour, and Glory, and Power, be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. And in the beginning of this book*, and at the end of this Book, a Bleſſing is pronounced *to them that read and hear the words of this propheſie*, Rev. 1. 3. Chap. 22. 7. And in this book of the Revelations in ſeveral Places, is the two diſtinct Perſons of the Father and the Son ſet down without the leaſt appearance or ſhadow of contradiction. And to God the Father that ſits up-

upon the Throne, is the great Adoration paid. And in all theſe following Quotations, the Father and the Son are ſpoken of to be two diſtinct Perſons, *Rev.* 1. 1, 5, 6, 11, 12, 13, 15, 16. *Chap.* 3. 12. *Chap.* 4. 10, 11. *Chap.* 5. 7, 8, 9, 10, 11, 12. *Chap.* 11. 15, 16, 17. *Chap.* 14. 7, 12, 14, 15. *Chap.* 19. 1, 2, 3, 4, 5, 6, 7, 11, 12, 13, 14, 15, 16, 21. *Chap.* 20. 6, 12. *Chap.* 21. 10, 11, 22. *Chap.* 22. 1. 5, 7, 18. And at the end of this Book, Judgment is pronounced againſt them that ſhall *add or diminiſh from the words of the book of this propheſie*, *Chap.* 22. 18, 19. This Book is called *the Revelation of Jeſus Chriſt*, *Chap.* 1. 1. Thereby to ſignifie there is great things revealed therein, although ſome things in it were left ſealed. But ſince the Apoſtacy by which the Bible has been overturned, thoſe things that were revealed in this *Book*, thereby has become ſealed. But God of his Mercy having promiſed that *at the time of the end Knowledge ſhould be increaſed* *Dan.* 12, 4. 9. And *God* by his word ſpeaks both to the natural and the adopted Seed, hath according to his promiſe brought again the true meaning of his word to light: That whoſoever will may come to a right underſtanding of the ſame. For Man is left to his own Free-will, whether he will chuſe or refuſe the ſame, *Rev.* 22. 17. *Pro.* 1. 24, 25, 26, 27, 28, 29 30. And them that have no love to the Truth will fall, under the ſevere laſh, 2 *Theſ.* 2. 12. And them that will not have *God* to be a glorious Perſon ſitting upon a Throne according as the Scripture declares: They worſhip, they know not what: And every one that loveth as well as he that maketh a Lie, will be excluded the holy City: And be made partaker of the *Plagues* that are written in this Book, *Rev.* 22. 15.

AND it is ſaid, *Gen.* 2. 7. *God formed Man of the duſt of the ground, and breathed into him the breath of life,*

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and man became a living ſoul. Here we ſee the Body of Man is termed a Man, ſo as thereby it is evident, the Perſon of Man was made in the Image of God, as well as the Soul. But God is a glorious ſpiritual Perſon, and only of a ſpiritual Subſtance: Therefore that which we cannot comprehend, as rightly to conceive of, becauſe Man was made of a corporeal Subſtance. And for further Evidence that God made Man in his own Image and Likeneſs. God ſaid. *Whoſoever ſheddeth mans blood, by man ſhall his blood be ſhed: For in the Image of God made he man, Gen.* 9. 6. And this God ſaid after Man was fallen. Now by the ſhedding of Mans Blood, the Perſon of Man is killed, not the Spirit. And it is the Perſon as well as the Spirit of Man, that was made in the Image of God. And in the ſame words that God expreſt himſelf in when he made Man, which was, *Let us make man in our image after our likeneſs, Gen.* 1. 26. 27. The ſame words is ſaid of *Adam.* When he begat *Seth*, that he begat a Son *in his own likeneſs after his image, Gen.* 5. 3. Which was, that he bare the Image and likeneſs of his Father, both in Perſon, and Mind. And God having left upon record, that he made Man in his own Image and after his own Likeneſs. This God would not have done, if he had not made Man in his Image and Likeneſs. And alſo St. *James* ſaith Man was made after the ſimilitude of God, *James* 3. 9. And though the outward and inward Man conſiſt of Spirit and Perſon, yet when the Spirit is ſeparated from the Body, it is not termed a Man, but the Spirit or Soul of a Man. But the Body is ſaid to be Man, before it received a living Soul, *Gen.* 2. 7. And the Spirit or Soul of a Man, when ſeparated from the Body, is not termed a Man; but a Spirit or Soul. For it is ſaid, the Breath or Soul of the Child went from him. And the Prophet prayed to God that the Childs

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Soul might come into him again, 1 *Kings* 17. 17, 21. 22. And likewiſe it is ſaid, The *Souls of the Martyrs are under the Altar*, *Rev.* 6. 9. But the Men that were martyr'd are not ſaid to be there. And St. *Paul's* Prayer for the Saints was, 1 *Theſ.* 5. 23. *I pray God your whole Spirit, Soul, and Body, be preſerved blameleſs.* In that the Apoſtle here ſaith, the whole Spirit and Soul is the Soul with all its Inclinations and Affections, the which he prayed might be preſerved blameleſs; For the Soul and Spirit of a man the Signification is much one and the ſame, as is made plain from the foregoing words of the Prophet. And when God breathed into Man the Breath of Life, he became a living Soul.

And though God hath not a material Body, yet he hath a ſpiritual glorious perſonage as I have already both from the Old and New Teſtament, proved and alſo removed all Objections.

And when God of the Duſt of the ground made Man in his Image, he breathed into him the Breath of Life, *Gen.* 2. 7. But God gave not his Spirit but to that which did bear his Image. And when God had breathed Life into Man, thereby he became like unto God in Righteouſneſs and Holineſs, until he had corrupted his way. *But* Chriſt who is the Angel of God's preſence and was a ſpiritual glorious Perſon before his Incarnation and after his Aſcenſion his *Body* was made a glorious *Body*, and therefore Chriſt is ſaid *To be the expreſs Image of his father's perſon*, *Heb.* 1. 3. For Chriſt's Perſon in Glory, is alſo like unto his Father, and therefore the Apoſtle ſaith, the expreſs Image of his Father's Perſon.

But the Holy Ghoſt, which is the *Breath* or Spirit of God, is no where ſaid to be the Image of God, but the Seven Angels which came out of the Temple of God, are repreſented to have the Similitude of the

the Father and the Son, *Dan.* 7. 9. *Rev.* 1. 13. For they are ſaid to be cloathed in white, *and to have their breaſt girded with golden girdles*, *Rev.* 15. 6. And theſe Seven Angels came out of the Temple of God where the Glory of God was, from which *Glory of the Lord, the Temple was filled with ſmoke*, *Rev.* 15. 8. The which is the Spirit or Breath of the Lord which flowed from him, and the Holy Ghoſt is ſometimes termed a Cloud of Glory, ſometimes a flaming Breath, ſometimes *the anointing Oyl*, ſometimes *the Oyl of Gladneſs*, ſometimes *the River or Water of Life*, ſometimes *to Streams of Water.* Pſal. 45. 7. Dan. 7. 10. Pſal. 18. 8. Rev. 22. 1. John 7. 38. Pſal. 46. 4. Exod. 40. 34. 1 Kings 8, 10. Iſa. 6. 4. And it is by the Breath of the Lord the Wicked will be ſlain, *Iſa.* 11. 4. *Hoſ.* 6. 5. 2 *Theſ.* 2. 8. And it is by the indwelling of the Spirit or Breath of the Lord, that the Saints will be made glad. The which is the River of his Pleaſure.

Now theſe Seven Angels coming out of the Temple where God was, from whence it doth appear to be the Seven Spirits of God. For Angels are ſaid to be Spirits, *Heb.* 2. 13, 14. And the Seven Spirits of God are ſaid to be the *Seven eyes of the Lamb, who ſtood in the midſt of the Throne*, where God was, *Rev.* 5. 6, 7. Which Seven Spirits or Angels are the Eyes of the Lord *Sent forth into all the earth*, *Zech.* 4. 10. To fulfill the will of the Lord, in inflicting Puniſhments on the Wicked, in adminiſtring Comfort and Conſolation to the Godly. Now theſe Seven muſt needs be privy to all what we do or ſay, and therefore St. *Paul calls God and Chriſt and the elect Angels to witneſs.* 1 Tim. 5. 21, He knowing that there were ſome four choſen or elected for the purpoſe aforeſaid, and theſe *are the ſeven eyes* that God ſaid he would *lay on one Stone*, *Zech.* 3. 9. The which Stone is the Lamb before ſpoken of, and theſe Seven Spirits being the Seven Eyes of the Lord, ſent forth

forth into all the Earth, therefore without doubt theſe are the Watchers of whom *Nebuchadnezzar* makes mention of in his Viſion, *Dan* 4. 13. *I ſaw a watcher and an holy one come down from Heaven.* For God is a great King who has his Vice-gerents under him to fulfil his will, For Heaven is a Kingdom of principalities and Powers, and Earth is a Kingdom of Principalities and Powers, and Hell is as it were now a Kingdom of Principalities and Powers. For among the Devils ſome bear greater Rule than other ſome, and now they are God's Goal-keepers.

And that the glorious perſonal Preſence of God is in the Heaven of Heavens. Which glorious heavenly Habitation had no dependance on the ſix days Creation, the which all that was then made, God by *Moſes* gives an account of, *Gen.* 1. As the Firmament which God calls Heaven with their Hoſt, as Sun, Moon, and Stars, and the Earth and all things that are therein, which Earth before was without Form and Void. So that there was nothing living in it or upon it, and darkneſs was upon the Face of the deep. So as neither the glorious Majeſty of the Father, or the Son, could be there, who are all Light, *and in whom is no darkneſs at all,* 1 *John* 1. 5. For when God makes the dark Clouds his Pavillion it is to vail from Man the Glory of his Face, *Pſal.* 18. 11, 12. The brightneſs of whoſe glorious Preſence, abundantly exceeds the Sun ſhining in his Strength. And where the glorious preſence of the Father and the Son is, there is *no need of the light of the Sun,* Iſa. 60. 19. *And in his preſence is fulneſs of joy, at whoſe right hand there are pleaſures for evermore,* *Pſal.* 16. 11. For God was and is eternally bleſſed in himſelf. And where God's glorious perſonal Preſence is, there is fulneſs of Joy. And where fulneſs of Joy is, there is Light, Life and

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Perfection. So as where God's glorious perſonal preſence from all Eternity took up his reſidence, there was the Heaven of Heavens: God's Face ſhining more bright than the Son in his ſtrength: For God was from all Eternity bleſſed in himſelf, and ſo will he be to all Eternity. But that which hath neither beginning nor end, we mortals cannot well conceive of.

But whereas *Moſes* ſaith, in the beginning God created the Heavens. (Which Heavens, God alſo calls the Firmament) and the Earth, *Moſes* here calls it the beginning, becauſe the Heavens or Firmament here ſpoken of did then receive a beginning, becauſe they were then made: And by the parting of the Waters God made the dry Land appear. And then was the beginning of this lower Creation. But *Moſes* in theſe words could have no reference to the beginning of God, who was from all Eternity, *Pſal.* 90. 2. Nor to his Son, who was begotten before all Worlds, *Col.* 1. 15. And that this glorious place the Heaven of Heavens, which Chriſt calls his Fathers Houſe, in which he ſaith are many Manſions, *John* 14. 2. Was compaſt in before theſe Heavens and Earth were made, which are to us viſible, is evident, becauſe, when God made theſe Heavens and Earth, Darkneſs was upon the Face of the Deep: Which could not have been, had there been no dark Clouds, nor no other thing to have obſtructed the glorious Raies of the Father and the Son from deſcending upon it. For the Heaven of Heavens which Chriſt calls his Father's Houſe, the Scriptures gives no account that it had a beginning. But that there is Thrones, Manſions, and Principalities made therein, the which the Apoſtle calls the inviſible things, *Col.* 1. 15, 16. They being inviſible to us, as the Father in this time is inviſible to us. And this Houſe, or Heaven here ſpoken of, hath no reference to the Firmament or Heaven

which

which God made in the ſix Days. For God is not then ſaid to make any thing above the Firmament, only by the *Firmament to divide the waters from the waters, Gen.* 1. 6. And St *Paul* ſpeaks of *a third Heaven, into which he was caught, and Paradiſe, 2 Cor.* 12. 2, 4. And as there was a heavenly Paradiſe, ſo likewiſe God made an earthly Paradiſe. Now ſome by their not rightly apprehending theſe words of *Moſes*, as to the beginning here ſpoken of, have therefore thought, that before God made theſe Heavens and Earth, that are to us viſible, that God had no glorious Place of Reſidence for himſelf as a *Habitation for his holineſs and glory, Iſa.* 63. 15. Until he created theſe Heavens and Earth. And then if ſo, God muſt have been without Glory and Bleſſedneſs from all Eternity until theſe were created. The which Notion makes God the moſt changeable being of all, in that he changed himſelf from no Glory to that of infinite Glory. But had there been a time that God had been without Light, Glory and Perfection, there had been a time when God had not been God. But God is an unchangeable being in himſelf; and where the glorious perſonal Preſence of God from all Eternity took up his reſidence, there was the Heaven of Heavens: For by his glorious Preſence he makes it ſuch. Now Chriſt ſaith he was the beginning of the Creation of God, *Rev.* 3. 14. Thereby ſhewing that all the heavenly Inhabitants were created after him, and alſo by him, as well as by the Father. And theſe Angels are the elder World that brought immortal Fruit, *2 Eſd.* 7. 13. Whom God calls the Morning Stars and Sons of God, who ſang together and ſhouted for Joy, *Job* 38. 7. at Gods *Laying the Foundation of the Earth, and ſtretching out the line upon it, ver.* 6. And the Lord Chriſt being the Firſt born of every Creature, therefore God made him Lord of all. And accordingly God

made the Firſt-born of Man, Lord of his Brethren, *Gen.* 4. 7. *Chap.* 33. 8. And as there are Principalities and Powers in Heaven, ſo God ordered Principalities and Powers upon Earth. And the Tabernacle, and Temple and Altar of Incenſe, which God ordered to be upon Earth, the ſame is ſaid to be in Heaven, *Rev.* 15. 5. *Chap.* 8. 3. For they were the Pattern of the heavenly things, *Hebr.* 9. 24. And to the elder Brother belongs the Inheritance, *Luke* 15. 31. And that part of the Angels were fallen before theſe Heavens and Earth was made or laid, is evident. Becauſe when God made the Earth he prepared a place for the Devil and his Angels: But Man had not then offended, therefore Hell is not ſaid to be prepared for them. But after Man had tranſgreſſed, the Lord ſaid. Matt. 25. 41. *Go ye curſed into everlaſting fire prepared for the Devil and his Angels.* Which place in the Old Teſtament is called Tophet, Iſa. 30. 33. *Tophet is ordained of old, yea for the King it is prepared, he hath made it deep and large*, &c. This King for whom it was prepared, is the Prince of Darkneſs; Whom the Lord Chriſt calls the Devil: But Man by his tranſgreſſing is condemned to it. But the kindling of the Fire of Hell does not appear to be till after *Moſes*'s time, *Deut.* 32. 22. And the enlargement of the Fire of Hell is foretold by *Iſaiah*. *For the multitude of the wicked that ſhall deſcend into it*, Iſa. 5. 14, 15, 16.

Now whereas Chriſt ſaith, John 8. 44. *The Devil was a Murderer and a Liar from the beginning.* Theſe words of Chriſt had no further reference than to the beginning of his Fall: For before his Fall the Devil was a glorious Angel of Light. But when he fell, he became a Devil, and called ſo by St. *Jude ver.* 9. *And the Angels that kept not their firſt eſtate, but left their own habitations, verſe* 6. And then they became Devils, and Lucifer the Prince of them: He being ſet over a great

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body of Angels, whom he drew off in the Rebellion with him, therefore ſaid by Chriſt, the Devil and his Angels, *Matt.* 25. 41. And in that Chriſt firſt terms him a Murderer, and then a Liar, *John* 8. 44. Was becauſe by his Fall, he murdered himſelf, and the Angels that did adhere to him, by an everlaſting ſeparation from God. Aud alſo the Devil was a Liar from the beginning of the World. *Gen.* 3. 4. 17.

For from the beginning of the Old World, he deceived *Adam* and *Eve* by lying, *Gen.* 3. 5. Now of all that God created in the ſix Days, it is ſaid, *Chap.* 1. 31. *God ſaw every thing that he had made, and behold, it was very good. And the evening and the morning were the ſixth day.* Therefore the Stars when God firſt made them were all very good: Therefore then they could have no evil influence in them, whereby to influence Man to Iniquity: But they were made by God, for Lights in the *Firmament, and for ſigns and for ſeaſons, and for days, and years, verſe* 14. *And to rule over the day, and over the night, and to divide the light from the darkneſs; and God ſaw that it was good, ver.* 18. But as the Devil drew part of the Angels after him, and afterwards Man; ſo likewiſe he hath drawn part of the Stars after him, whereby he doth influence Man to Iniquity. And it is *The wandring Stars to whom is reſerved the blackneſs of darkneſs for ever, Jude ver.* 13. Which Stars in St. *Jude* have a twofold Signification. But if Man is not wanting to himſelf, he may go to the Lord for his aſſiſting Grace; and by him he may be enabled to withſtand their evil influence.

Now in the Garden of *Eden*, the Tree of Life was the Repreſentative of Chriſt, which had *Adam*, and *Eve* firſt taken, and eaten thereof, they might have lived for ever. So the Tree of Knowledge of good and evil, was the Repreſentation of the Devil. And they adhering to the Serpent, and taking thereof, the

Nature of Man became corrupted. But in time to come. *The evil root will be ſealed up*, 2 Eſd. 8. 53. *Bound and caſt into the Pit*, *Rev.* 20. 3. I have been more large in another Treatiſe concerning the Tree of Life, and the Tree of Knowledg of Good and Evil. And therefore do but touch upon it here.

And whereas Chriſt ſaith, John 8. 48. *The Devil abode not in the Truth, becauſe there is no Truth in him, when he ſpeaketh a lie, he ſpeakeeh of his own, for he is a liar and the father of it.* That is, after he became a Devil, the Truth was not in him, for when he became a Devil, Truth could not abide in him. For the word Satan ſignifies a deceiver. For if at any time he ſpeaks the Truth, it is not from any inward Principle of love to it, but in caſe of neceſſity; when upon ſome occaſion, he hopes to reap advantage thereby. As when he tempted the Lord Chriſt, *He ſaid unto him, caſt thy ſelf down, for it is written he ſhall give his Angels charge concerning thee, and in their hands they ſhall bear thee up*, *Matt.* 4. 6. *Pſal.* 91. 11. Here we ſee the Devil ſpake Truth according to Scripture, hoping to enſnare the Lord thereby. So when any gives themſelves to be Wizzards or Witches, according to the time he contracts, he keeps his word with them; but not out of love to the Truth of his Word, but for fear of loſing his bargain. Therefore his abode is not in the Truth, becauſe for Neceſſity he ſpeaks it. *But when he ſpeaks a lie, he ſpeaketh of his own, for he was the* firſt conceiver thereof, or Father. For had God been the firſt original cauſe of the Devil and Mans miſcarriage, as ſome will have it by a pretence that God made none but the elect capable of Salvation, and ſo left the reſt under a Neceſſity of Damnation: So that neither the Devil, nor Man, according to this Tenet, are blame worthy. And others thinking it would be of dangerous Conſequence to lay the miſcarriage of the Devil and Man upon

upon the holy God. Therefore they have thought that by a foreſight in God from all Eternity, he foreſaw that the Devil and moſt of Mankind would do wickedly; and that ſome would live righteouſly: For which cauſe they ſay God elected them, and reprobated the other. But by either of theſe notions the Truth of the Scriptures is overturned: For the Scriptures declare the elect were not forechoſen for any works of Righteouſneſs which they had done, *Tit.* 3. 5. For before the elect Gentiles were called in, the Apoſtle declares what ſome of them were, 1 *Cor.* 6. 10, 11. *But whom he did predeſtinate, them he alſo called: And whom he called them he alſo juſtified, and whom he juſtified, them he alſo glorified*, Rom. 8. 30. And the juſtifying of them was *By giving remiſſion for their ſins that were paſt*, Rom. 3. 25. And their glorifying was by their then receiving the Holy Ghoſt, to be in them: By which they did ſigns and wonders to confirm the Goſpel, *Acts* 15. 14. For they were to be *to the praiſe of his glory, who firſt truſted in Chriſt*, Eph. 1. 12, 13, 14. *That the world through them might believe that God had ſent Chriſt*, John 17. 21. And ſo take hold of the offered Mercy. For as the law was eſtabliſht by the Glory, and Voice of God on Mount Sinai: So the Goſpel was eſtabliſht by God's then giving the Holy Ghoſt in that wonderful manner. So that on whom the Apoſtles laid their hands, they received the Holy Ghoſt, *Acts* 8. 18. By which the World was convinced that God had ſent Chriſt, and ſo took hold of the offered Mercy.

And as the true Believer by the Faith of *Abraham*, becomes the Seed of *Abraham*: So the Unbeliever, by their unbelief and diſobedience becomes the Seed of *Eſau*. For God made *Eſau* and *Jacob* the Repreſentatives of two Worlds, or two ſeveral ſorts of People. The wicked of this World that own themſelves the *Iſrael* of God are the Eſau that he hateth; and the

elect, with all that take hold of the offered Mercy, and live in obedience to his word, are the *Jacob* that he loveth. The which will be heirs of the World to come, as I have fully proved in my Book of the two ſorts of latter Days.

Now St. *James ſaith, Known unto God are all his works from the beginning of the world, Acts* 15. 18. Here we are to take notice, that the Apoſtle doth not ſay, that all the Devils works, nor all Mans works were known unto God from the beginning of the World: But that Gods works were then known to him. And here the Apoſtle ſpeaks but according to what was before written. For God ſaid of *Iſrael, Deut*, 31. 21. *For I know their Imaginations which they go about, even now before I have brought them into the land*, And the Twelve Tribes were the beginning or foundation of the world to come as I have already proved in the 4*th*. and 5*th*. Pages. And God proved and tryed *Iſrael* in the Wilderneſs. And *Moſes* ſaid to the People, *Fear not, for God is come to prove you, and that his fear may be before your face, that ye ſin not, Exod.* 20. 20. But for their miſcarriage in making the Calf, God would have deſtroyed them all, and raiſed up another Generation from *Moſes*: Had not *Moſes* prevailed with God not to cut them off. But God ſaid, *Nevertheleſs in the day when I viſit, I will viſit their ſins upon them, Exod.* 32. 34. And for this their Miſcarriage, God then determined what afterward hapned, as to this their long exile: And that the Gentiles ſhould be taken in, and become the Vine. By *whom they ſhould be moved to jealouſie, and provoked to anger by a fooliſh nation.* Fooliſh, becauſe they let go the Knowledge of the Truth, for the enjoyment of this preſent evil world. And God foreſeeing *that their grapes would be gall and their cluſters bitter*; for which their Foot ſhould ſlide in due time from the Greatneſs and Grandeur they are in, and when this fooliſh Nations

tions Calamity comes, *Israel's* Deliverance will be. And *then will the nations rejoice with his People, Deut.* 32, 21, 32, 33, 34, 35, 36, 42, 43. And as for Sin God left *Israel* to blindness of mind: So the Nations when they came to have no love to the Truth, God gave them up to delusion, 2 *Thes.* 2. 10, 11, 12. For this time is the trying time, and blessed are they that stand in the day of Tryal. *And if any man love the world the love of the Father is not in him,* 1 John 2. 15. Matt. 6. 24. And it is the love of this present Evil World that proves the Destruction of so many. For God in this World, sets Life and Death before us, and if we will take to the way, he hath promised his assistance. For *to all that order their conversation aright, God will shew his salvation,* Psal. 50. 23. *For in every nation he that feareth God and worketh righteousness, is accepted with him, Acts* 10. 35. *And if we resist the Devil he will flee from us. And if we draw nigh to God he will draw nigh to us, James* 4. 7, 8. And by the fall of *Adam* the way of Man was not wholly corrupted, as by some has been affirmed: For afterward God said, they had wholly corrupted their way, *Gen.* 6. 5, 12. For which God cut them all off by the Flood, that had so done. And it is declared that the entrances into Life were made narrow after the Fall of *Adam*, 2 *Esd.* 7. 11. 12. So that if they that live labour not to enter, they cannot receive those things that are laid up for them, *ver.* 14. And in this time we are to follow the Example of our Lord and Master in a self-denying way; who came not only to lay down his Life for the World, but to be a perfect pattern to the World in all holy Conversation, 1 *Cor.* 1. 11. And we should ask the assistance of his Holy Spirit to enable us to do those things which he requires of us, *Luke* 11. 13. For a Believer is no longer a Believer, than he believes Eternal Salvation is to be had according to the words of Christ; no more

than a *Righteous man, is a righteous man, in the day that he commits iniquity, Eze.* 18. 26, 27, 28, 29. And it is not all ſorts of Believers that will be ſaved, but ſuch as believe aright.

And the Son of God knew he could not want a Son of Perdition to betray him, if he gave the Bag to one who the God of this World had blinded the mind; nor the Devil a Man, to ſet up as Vicar of Chriſt, when he lays his Bait before a proud, covetous, and voluptuous Perſon. And the Devil has ſuitable Baits to every ones Inclinations. Therefore we are commanded to watch: For the *Devil goes about as a roaring Lion ſeeking whom he may devour*, 1 *Pet.* 1. 8. By drawing them into Evil, both as to Faith and Practice. So as ſome have declared ſuch a foreſight in God, as to know all the wickedneſs that the Devil and Man would act, before ever the Devil or Man had a being; by which Tenets were they true, God muſt of neceſſity be the firſt conceiver of all the Wickedneſs that ever has been committed; and whoſoever is the firſt conceiver is the Parent thereof; and if ſo, they make God the original cauſe of all the Miſcarriage of the Devil and Man, in that he made none but the elect capable of Salvation, and left the reſt under a neceſſity of Damnation: The which notions are blaſphemous, and contrary to Scripture. For though the Scriptures declare a foreknowledge in God, yet the whole Scope of the Scripture denies ſuch a foreknowledge in God, as they pretend too. But by the Apoſtacy, by which the right Sentiments of the word have been loſt, we have taken the Foundation of the World to come, for the Creation of the World. But in Scripture there are ſeveral Worlds, *Heb.* 1. 2. And ſo ſeveral Foundations, as the *Elder World of Angels*, *Job* 38. 5, 6, 7. 2 *Eſd.* 7. 13. And the Old World, the Foundation of which, was *Adam* and his Sons, and this World the Foundation of which

which was the Three Sons of *Noah*; and the Foundation of the World to come, were the Twelve Tribes of *Israel*, when they were brought out of the Land of *Ægypt* to be placed in the Land of *Canaan*, for the Foundation of the World to come: From which Foundation God ſecured a Remnant according to the Election of Grace, and the reſt were in a Capacity of Obedience. *But they went backward, and became filthy.* Pſal. 53. 3. *And God then ſaid, they did eat up his people as they eat bread and did not call upon him, verſ.* 4. And they like the Old World corrupted their way. And *then they were as an unclean thing, and all their righteouſneſſes were as filthy rags, and their Iniquities like the wind, carried them all away, Iſa* 64. 6. This being a Propheſie of this their Exile. And becauſe of *Iſrael's* Rebellion God rather choſe at *the firſt viſiting of the Gentiles, to take out of them a people for his name, Acts* 15. 14. Who had ignorantly offended, then them of *Iſrael*, who had wilfully offended. And therefore ſaid to be choſen before the Foundation, which Foundation is *Iſrael. But whoſoever among them feared God, to them was the word of this Salvation ſent, Acts* 13. 26. And as Chriſt in time became the Author of Eternal Salvation; ſo God in time had a purpoſe to ſecure ſome to eternal Life, as I have fully proved in my Book called Truth vindicated, and therefore do but touch upon it here. Yet ſome notwithſtanding the miſtakes are removed, ſtill they go on, though they talk without Book. For they ſay, God cannot be God except he foreknew all the Wickedneſs of the Devil and Man from all Eternity. Though by ſuch a foreknowledge if rightly conſidered they repreſent the God of Truth, more black than the Prince of Darkneſs.

But ſome will ſay if you deny ſuch a foreknowledge in God, you take from God one of his attributes. But they not conſidering that whilſt they maintain ſuch a ſcrip-

ſcriptureleſs Attribute in God, they take away moſt of the Attributes which the Scripture declares belong to God. For if this Attribute be maintained, God cannot be the God of Truth, nor the God of Juſtice, nor the God of Mercy, nor the Holy God. For God by his word denies ſuch a foreknowledge as this Attribute puts upon him. For the Scriptures dēclare that after *Man had wholly corrupted his way, it repented the Lord that he had made man, and it grieved him*, *Gen.* 6. 6, 11, 12. And if the Spirit of God can be grieved, as in *Eph.* 4. 30. God can be grieved. Now had God from all Eternity foreknown and determined the Deſtruction of the Old World, he would not then have repented at what he had before determined. And God upon ſeveral occaſions has often repented of a threatned Puniſhment which he has pronounced, when Man turns from thoſe Evils for which the Judgment is threatned *Jer.* 18. 7, 8, 9, 10. *Jer.* 15. 6, 7. *Jon.* 3. 10. *Jer.* 26. 3, 19. *Hoſ.* 11. 8. 1 *Kings* 20. 29.

And when God abſolutely promiſeth a Bleſſing, he will perform it; and that for his Promiſe ſake. *For God is not a man that he ſhould lye, neither the ſon of man that he ſhould repent*, *Num.* 23. 19, 20. For Man when he promiſeth a Benefit to another, often repents of it, but it is not ſo with God. For God having promiſed to give the Land of *Canaan* to *Abraham* and his Seed: God according to the appointed time, fulfilled his Promiſe. So in time to come according to Promiſe, they will be bleſſed. And therefore God ſaith, *I am the Lord I change not, therefore the ſons of Jacob are not conſumed*, *Mal.* 3. 6. God is an unchangable being in himſelf, and the Fountain of all Love. But when God's Wrath and Anger is at any time kindled againſt Man: It is becauſe Man provokes God by his Diſobedience: For otherwiſe God changeth not. *But with the merciful, God will ſhew himſelf merciful, and with the upright man, he will*

will ſhew himſelf upright, and with the pure he will ſhew himſelf pure. And with the froward he will ſhew himſelf froward, Pſal. 18. 25, 26.

And God ſo loved the World that he gave his only begotten ſon, John 3. 16. And in that God firſt loved us, it was, that it might beget in us Love to God. *And the Lord tryeth the righteous, but the wicked, and him that loveth violence, his ſoul hateth, Pſal.* 11. 5. And when *Iſrael* did wickedly. God ſaid, *Shall I not viſit for theſe things ſaith the Lord, ſhall not my ſoul be avenged on ſuch a nation as this, Jer.* 5. 29. And the Deſtruction of the Temple and City by the *Babilonians*, was over and above what was propheſied of by *Moſes*. And the Lord ſent *Jeremiah* to *Zedekiah. Thus ſaith the Lord God, if thou wilt aſſuredly go forth unto the King of Babilons Princes, then thy ſoul ſhall live, and this city ſhall not be burnt, Jer.* 38. 17. But when that came upon them which God had determined for their Tranſgreſſion in the Wilderneſs: Which was their Deſtruction by the Roman Monarchy, God then ſent no ſuch Meſſage to them, and when Man often reſiſteth the good Motions of the Spirit of God, it cauſes God to withdraw. And when *the Old World had wholly corrupted their way: God ſaid, his ſpirit ſhall not always ſtrive with man, Gen.* 6. 3. And then God determined their Deſtruction, which was a Hundred Years before it came.

And when *Iſrael* had ſo ſorely provoked God in their offering of their Children to Molech, Jer. 32. 35. *Cap* 19. 5. *God ſaid, I commanded them not, neither came it into my mind, that they ſhould do this abomination, to cauſe Iſrael to ſin.* Here God declareth that it never came into his Mind, this their Wickedneſs. For as the Lord of Life could not be touched with the feeling of our Infirmities till he took our Nature, *Heb.* 2. 16, 17, 18. (For he could not know what hunger, and thirſt, and temptation was till then) Much leſs could the Holy God,

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be the first Conceiver of all the Wickedueſs of the Devil and Man. Therefore God is ſaid to try and prove Man, thereby to know what is in Man. And when the Spirit of God ſtrives with Man, he is able to reſiſt or yield obedience thereunto: For Man is left to a free choice; either to obey or not to obey.

And God hath ſet ſome in one Station, and ſome in another; the Poor to be ſerviceable to the Rich, and the Rich to be helpful and aſſiſting to the Poor: For all will be rewarded according to Knowledge, and according to the deeds done in the Body, whether they be good or evil: and God hath ſworn, *That he delights not in the death of a ſinner, but rather that he ſhould return and live*, Eze. 33. 11. Chap. 18. 27, 28, 29, 32. And God having ſworn it every true Chriſtian is bound to believe it, in as much as it is impoſſible for God to lye, much leſs to be forſworn. *Heb.* 6. 17. 18. *Rom.* 2. 6. *Matt.* 16. 27. *Rev.* 22. 12. *Col.* 3. 25. 1 *Pet.* 1. 17. *Pſal.* 62. 12. *Prov.* 24. 12. *Jer.* 32. 19. *Eze.* 7. 27.

Now ſome of the Chriſtians, ſince the Apoſtacy from the Truth, have declared God to be without Parts. And that his perſonal Subſtance is as much in Hell, in Earth, and upon the Earth, as it is in Heaven: And if ſo, no wonder People take ſo little care whether they go. And ſome alſo have declared him to be without Paſſions. The which nothing can be more repugnant to the Scriptures. But I have not time here to put down what is ſaid in Scripture concerning the wonderful Love of God to them that love him; nor the Wrath, Anger, Jealouſie and hot Diſpleaſure to the Wicked that depart from his waies. But the forementioned miſtaken notions have rendered God undeſirable to his Creatures, and muſt of neceſſity turn many rational men Atheiſts and more Hypocrites, for if there is no reward for good Works, we may expect few will do any.

Whereas God ſaith, I form light and create darkneſs. That

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is, God made Heaven and Hell, and Day and Night. And he also saith, *I make peace and create evil, Isa.* 45. 7 For when *Israel*'s waies pleased the Lord, he made their Enemies to be at peace with them. And when their ways did not please the Lord he stirred up their Enemies against them. And sometimes God doth create or permit Evil to try and prove his People, as he did *Job.* And he also made Hell for the Devil and his Angels, and the willfully wicked are turned in thither, *Matt.* 25. 41. *Psal.* 9. 17.

Now the Devil clears God of the false Accusation that some Men through their Mistakes have cast upon God: For when the Devil according to contract, lest otherwise he should have lost *Faustus* his Servant, therefore he was forc'd by him to speak the Truth in this matter. For his agreement was, that he should give him Knowledge, and tell him Truth in all things that he should ask him. But the Devil was much concerned when *Faustus* desired to know the occasion of his Fall, but upon the account of his Bargain, Lucifer suffered the evil Angel that attended *Faustus* to declare it. Who said to *Faustus*, that his Lord Lucifer was a fair Angel, created of God as immortal, and being placed in the Seraphims, which is far above the Cherubims, he would have presumed upon the Throne of God, with an intent to thrust God out of his Seat (but most probably it was the Son of God) Upon this presumption the Lord cast him down headlong; *Chap.* 10. And he further saith, that before the Fall of Lucifer there was no Hell ordained, but even then was Hell ordained, *Chap.* 11. This being according to what is declared in the Holy Scriptures of the Old and New Testament. That Hell was prepared for the Devil, *Isa.* 30. 33. *Matt.* 25 41. Therefore we are to believe it. And the evil Angel also told *Faustus*, that Lucifer was bound in Chains of Dark-

Darkneſs until the day of Judgment. The which is accordingly declared by St. Jude verſ. 6. *And the Angels which kept not their firſt eſtate, but left their own habitation, God hath reſerved in everlaſting Chains under Darkneſs, unto the Judgment of the great day.* But tho' the Devil is now ſaid to be held in Chains, yet he is not to be bound up until the great day, *Rev.* 20. 2. 2 *Eſd.* 8. 53. And the evil Spirit told *Fauſtus* that Hell was under the Earth. And that in Hell there is nought but Sulphurous *Fire*, and ſtinking Miſt and *Fog*. And that it is without bottom, within the circumference of the Globe. And therefore compaſt in between the Earth and the Seas. Here likewiſe he has declared according to Scripture, that Hell is nnder the Earth. For God ſaith, *A fire is kindled in mine anger, and ſhall burn to the loweſt Hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the Mountains, Deut.* 32. 22. And alſo the Scriptures declare that Hell *is a bottomleſs Pit, Rev.* 20. 3. *And that it is deep and large, Iſa.* 30. 33. And as far as the Devil or Pope ſpeaks according to Scripture, we ought to believe them. And not to deny the Truth, becauſe the Devil or Pope owns it: But if Angels or Men ſpeaks contrary to the Scriptures, we muſt not believe them.

Now whereas the Romiſh Church ſaith, that God the Father is a glorious Perſon in Heaven. ſitting upon a Throne. The which we are bound to believe, becauſe the Old and New Teſtament declares it. But whereas they repreſent him as an Old Man in his declining age, and of a corporeal Subſtance, we are bound by God's word not to believe it, becauſe the Scriptures wholly denies it. And whereas they ſay the H. Ghoſt is a Perſon that came upon the Virgin *Mary* to cauſe her to conceive with Child: That we are not to believe, becauſe the Scripture ſaith to the contrary, as I have already proved; for therein is declared that the Holy

ly Ghost is the Breath and Spirit of God, which is the Power of the highest. The which did overshadow the Virgin *Mary*, and cause her to conceive. For by the Spirit of God, God did *prepare a body as it is written, Heb.* 10: 5. Which at the time of Life, the Son of God did therein take our Nature in that Body, which was by the Spirit of God prepared in the Womb of the Virgin *Mary*, *Luke* 1. 35. For which Christ is said to be the only begotten Son of God.

Now this Son of God being the Angel of whom God said, his name was in him, *Exod.* 23. 21, 22. *Who came as Captain of the Lord's Host*, *Josh.* 5. 14. And when the Children of *Israel* are again delivered, then the Angel who is called *Michael* is *the great Prince that standeth up for them*, *Dan.* 12. 1. And therefore must be the forementioned Angel spoken of. And for further evidence it is said, *Rev.* 12. 7, 8. *Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels and prevailed not, neither was their place found any more in Heaven.* This was after Christ's Ascension, that Satan was wholly cast out from Heaven. For before that Battel, he did sometimes appear in Heaven, *Job* 1. 6, 7. 1 *Kings* 22. 21. And therefore this conquering Angel must be the Angel of whom God said his Name was in him. The which will be *Israel's* Redeemer, and Deliverer, and so he will be to all that wait for him in an obedient Frame.

Now the Prince of Darkness was a glorious Angel of Light, and though his Glory is taken from him, and he also kept in Darkness from the mind of God in the suffering of Christ for the Redemption of the World. *In that he said to the Lord Christ, why art thou come to torment us before the time*, *Matt.* 8. 29. Yet the greatest part of the Power which he received of God, when an Angel of Light, is not taken from him, by which it is they do so many wonders. And as the fal-

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len Angels can enter into Men and Women, as often they do, as both in Scripture, and in our times have been manifeſted. We may therefore readily apprehend that the Angel in whom God's name was, and who is of greater Power, could enter into that Body which was by the Holy Ghoſt prepared for him in the Womb of the Virgin *Mary*, and of her Subſtance. By which the divine Nature was united to the humane Nature. And in that he did ſeem as another Child. In his being wrapt in ſwadling Clothes, and ſucking at the Breaſt, and his wiſdom concealed in his Infancy, was, that that might be accompliſht for which he was ſent of the Father. The which was to ſuffer as Man for the redemption of Man. What is here ſaid is plain and eaſie to every rational Man's underſtanding, as well as made clear from the word.

I having already removed all miſtakes, I ſhall therefore here give a ſhort Account of the Deity.

NOW the Lord Chriſt ſaith, John 17. 3. *This is Life eternal that they know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, In theſe few words there is much included. *Now ſome profeſs they know God but in works they deny him*, *Tit.* 5. 16. By practiſing that which is evil. According alſo it is ſaid, *Pſal.* 50 20, 21. *Thou ſitteſt and ſpeakeſt againſt thy brother, and ſlandereſt thine own Mothers Son, theſe things haſt thou done, and I kept ſilence thou thoughteſt that I was altogether ſuch a one as thy ſelf*, &c. Now ſuch as thus think they know God, it will prove to their own confuſion. For God is of *purer eyes than to behold Iniquity*, *Hab* 1. 13. With approbation. I do but here hint upon theſe things. But that which I ſhall here chiefly take notice of, is this that Chriſt mentions not the Holy Ghoſt, when he ſaith, *This is life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*,

Is, becauſe the Holy Ghoſt is not a Perſon. But that the Holy Ghoſt is included, is evident, for none can rightly know God, that is, underſtandingly as well as practically, but muſt know the Holy Ghoſt proceeds from God: Becauſe it is the Spirit or Breath of God which is called the Holy Ghoſt. Which is a River of Life and Power, which floweth from him. And is the Oyl of Gladneſs of which Chriſt is ſaid to *be anointed with above his fellows*, Pſal 45. 7. As well Angels as Men. By which it is he *is filled with the Godhead bodily*, Col. 2. 9. *And in that Chriſt ſaith, his father is the only true God.* And St. *Paul* ſaith, *There is one God, and one Mediatour between God and Man, the Man Chriſt Jeſus*, 1 Tim. 2. 5. And again he ſaith, *Looking for that bleſſed hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt*, Tit. 2. 13. Now in that Chriſt and the Apoſtle here ſaith, that God the Father is the only true God. One God, and the great God, is becauſe the Son and Holy Spirit proceeds from him: God the Father being the original Cauſe of both. The Holy Ghoſt being the Breath of God, and River of his Pleaſure. And Chriſt who was the Angel of God's Preſence, *and the beginning of the Creation of God*, Rev. 3. 14. *And the Firſt-born of every Creature*, Col. 1. 15. He is the Conduit from whence the Waters of Life do flow from the Fountain: God by his Spirit, ſpeaking and acting by Chriſt And therefore Chriſt ſaith, *The words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the works*, John 14. 10. For the Father and the Son are united by one ſpirit; And as a Conduit is filled with Water, ſo Chriſt with the Water or Spirit of Life. But as all the Water in the Fountain doth not flow into the Conduit: So accordingly God the Father who is the Fountain hath reſerved both the Knowledge and the Power of ſome things to himſelf. For Chriſt concerning the Day of Judg-

ment, ſaith, Matt. 24. 36. *Of that day and hour knoweth no Man, no not the Angels of Heaven, but my Father only.* And Chriſt alſo ſaith, *To ſit on my right hand and on my left is not mine to give, but it ſhall be given to them for whom it is prepared of my Father*, Matt. 20. 23. And when *Chriſt cried out, My God, my God, why haſt thou forſaken me*, Matt. 27. 46. By theſe words it doth appear, that God did withhold the flowing in of his Spirit of Comfort on him, whilſt the weight of the Sins of the World was upon him, *Iſa.* 53. 4 5. *It is ſaid he was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, the chaſtiſement of our Peace was upon him.* And accordingly ſaid, *Dan.* 9. 26. *The Meſſiah was cut off but not for himſelf*: And whereas Chriſt ſaith, *I have power to lay down my life, and I have power to take it again*, John 10. 17, 18. The which was becauſe *God gave not the ſpirit by meaſure unto him*, John 3. 34. *By which he had Life in himſelf*, John 5. 26. *As the father hath life in himſelf, ſo hath he given to the ſon to have life in himſelf.* And whereas Chriſt ſaith, he had *Power in himſelf to lay down his life, and take it up again*; The which was by the Power of the Spirit which his Father had given him. And therefore it is alſo ſaid, that *God raiſed him from the dead, and ſet him at his own right hand*, Eph. 1. 20.

But when the Son or Angel of God's preſence, Iſa. 63. 9. In whom God's name was in, *Whom Iſrael was to obey as God*, Exod. 23. 21. Took our Nature upon him in the Womb of the Virgin *Mary*: God there, and in his Childhood gave his Spirit into him, as he ſaw convenient. For he was to appear as another Child: That the Myſtery for which he came into the World might be concealed: Which was, that as Man he might ſuffer for Man. For which cauſe, he *was laid as a ſtone of ſtumbling, and a rock of offence to both the houſes of Iſrael*, Iſa. 8. 14. And therefore accordingly it is ſaid, *That Jeſus*

increased in Wisdom and Stature, Luke 2. 52. For had the Lord Christ when he came forth of his Mothers Womb, had that excellent Wisdom with the Power of working Miracles, which afterwards he had: Then *Israel* could not have been left to Blindness, as to the Messiahs first coming. And had they knowingly taken him off, there had been no hope for them: But as they ignorantly did it, Christ prayed *for them saying, Father forgive them, for they know not what they do*, Luke 23. 34.

And Christ by his suffering had an eye to the recompence of Reward. For it is said, Heb. 12. 2. *Who for the joy that was set before him endured the Cross, despising the shame.* And again it is said, *He tasted death for every Man.* And by his Death *brought many sons to glory*, Heb. 2. 9, 10. For *he became the Author of eternal salvation to all them that obey him*, Heb. 5. 9.

And whereas it is said, *Heb.* 1. 4. *Christ being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they.* The which is to be understood two ways; First, Christ being the *Beginning of the Creation of God*, Rev. 3. 14. *And the First born of every creature.* So that all *things that were created, were created by him and for him*, Col. 1. 15, 16. *As well as the* Father, Rev. 4. 11. And Christ being the Angel *in whom God said his name was in*, Exod. 23. 21. Whom *Israel* was to obey as God, and who is said *to be the Angel of God's presence*, Isa. 63. 9. And this is he who was *anointed with the Oyl of gladness above his fellows* Psal. 45. 7. As well Angels as Men. And therefore said, he hath by Inheritance obtained a more excellent Name than they. For he being the First-born of every Creature is Heir of all. *2dly.* Christ as to his humane Nature, he was the only begotten Son of God, 1 *John* 4. 9. *John* 3. 16. God by his Spirit prepared a Body for him in the Womb of the Virgin *Mary*. In which,

he took upon him the Seed of *Abraham Heb.* 2.16. *For he took not upon him the nature of Angels, but he took upon him the ſeed of Abraham.* For as he was the beginning of the Creation of God, and the Angel of his Preſence in whom his name was in, and he was thereby above the Nature of Angels: For he as a Son ſate upon the Throne of his Father.

But Chriſt who *was made a little lower than the Angels, for the ſuffering of Death, crowned with glory and honour, that he by the grace of God ſhould taſte Death for every Man*, Heb. 2.9. So as thereby all will be ſet free from the Sin of *Adam's* Tranſgreſſion in the Day of Redemption: And all will be judged according to the *Deeds done in the body, whether they be good or evil*, Rom. 2.6, 11, 12, 13. And multitudes of thoſe Sinners that are now puniſhed in the Pit, will in the World to come find Mercy. But the greater Obligation any one ſins againſt, the greater Condemnation they fall under, *Heb* 2 3 And in that it is ſaid of Chriſt, *Iſa.* 53.12. *He poured out his ſoul unto death.* Which words are to be taken two ways; *Firſt*, that the pouring out of his Soul, was to the Death of his Body. For St. *Peter* ſaith, *When Chriſt was put to Death in the Fleſh, he was quickened in the Spirit*, 1 Pet. 3. 18. And the Soul and the Spirit are one and the ſame. As is plain from the words of the Prophet, 1 *Kings* 17. 17, 21, 22. And the Soul or Spirit when ſeparated from a corporeal Body, becomes more quick thereby. And therefore the Apoſtle ſaith, *When Chriſt was put to death in the fleſh, he was quickened in the ſpirit*, verſ. 19. *By which alſo he went and preached unto the Spirits in Priſon*, verſ. 20. Which ſometime were diſobedient, when once the long ſuffering of God waited in the Days of *Noah*. Here St. *Peter* hath his reference to Chriſt going down into Hell. At which time he did adminiſter Comfort to Souls that were in Priſon. For God

God ſaith of the Nations and People that are turned into Hell, as Pharaoh, or the Aſſirian: *Ezek.* 31. 16 17. *I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and the beſt of Lebanon, all that drink water, ſhall be comforted in the neither parts of the earth.* In that it is alſo ſaid the choice and the beſt of Lebanon: it is meant of thoſe that were in the higheſt dignity, as the choſen among the People: as the Princes, and Prieſts who were appointed of God to be rulers and teachers of the People, but they had corrupted their way as well as the People, and cauſed Iſrael to ſin, 1 *Kings* 14 16. *Mal.* 2.8. Therefore St. *Paul* ſaith concerning *Iſrael*, whom God for their Sins had left to blindneſs, *Rom* 11. 32. *God hath included them all in unbelief, that he might have mercy on them all.* And according *to this it is ſaid*, Zech. 9. 11, 12. *By the blood of thy covenant, I ſend forth thy Priſoners out of the pit, wherein is no water*: That is, there is no comfort in the pit, as proceeding from that Place: but by Chriſt going down into the pit, he did preach comfort to the Priſoners that were there. Of which *David* Prophetically ſpeaking of Chriſt, ſaith, *Thou wilt not leave my Soul in hell, neither wilt thou ſuffer thine holy one to ſee corruption*, Pſal. 16. 10. *Acts* 2. 31.

And Chriſt when he was giving up the Ghoſt, *ſaid, Father into thy hands I commend my ſpirit, Luke.* 23. 46. Here we are not to think that it was into the hands of Gods Perſon, that Chriſt did recommend his Spirit but into the hands of his Power, and protection: So as his Soul might not be left in Hell. And Chriſt, after he aroſe ſaid, Touch me not, *For I am not yet aſcended to my Father*, John 20 17. And whereas Chriſt ſaid to the penitent Thief. *This day ſhalt thou be with me in Paradiſe.* Theſe words admit of ſeveral

ſignifications in that the Scriptures mentions ſeveral ſorts of Days. As the natural day, the day of a Year, and the day of a Thouſand Years, and the cloudy and dark day. So as the Thief might go to Paradiſe the natural Day he died for ought we know, and Chriſt in the Day of a Year: For Chriſt forty days after his Reſurrection, he aſcended, *Acts* 1, 3. and St. *Paul* ſaith, Ephe. 4. 9. *Now that he aſcended, what is it but that he alſo deſcended firſt, into the lower parts of the earth.* Which *David*, and St. *Peter* call Hell, and the Priſon, where the deceaſed Nations are, who ſpeak one to another. *Whoſe graves are ſet in the ſides of the Pit*, Eze. 32. 20, 21, 22 23, 24, 25, 26. And the ſides of the Pit are the graves where their Bodies are laid.

Now in that Chriſt as Man, did ſuffer for Man, that thereby he might become a Redeemer: *God having laid help upon one that is mighty*, *Pſal.* 89. 19. And as one Man accepts a ranſom for another Man, or Men: So Chriſt laid down his Life, that he might be a ranſom for many. For when God ſpeaks or acts in a plain method; it is agreeable to that rational underſtanding that God has given Man to ſteer by: But when God ſpeaks myſteriouſly, as in calling ſeveral things by one name, and in that he mentions things that are to come, as though they were paſt or preſent, and ſometimes he repreſents things by Tropes and Figures and Similitudes. Theſe things, through our Infirmity and Weakneſs we do not underſtand without the aſſiſtance of God's Spirit; or receive Inſtructions by them that have been aſſiſted thereby. And any that pretend to be aſſiſted by God in the opening of his word, they muſt make plain what they affirm from the plain letter of the word; and by the word explain thoſe places, which ſeemingly before well conſidered appear contradictory. For we are not to take up with the falſe Notions which have been

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put upon the Scriptures; For by them all the Hereſies have been brought in.

Now in that it is ſaid, *Iſa.* 9. 6. *For unto us a Child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder; and his name ſhall be called wonderful Counceller, the mighty God, the everlaſting Father, the Prince of Peace.* Now the Son that is here given: In that he is ſaid to be the Mighty God, is becauſe he partakes of the divine Eſſence of the Father, by his receiving of the *Spirit without meaſure*, John 3. 34. By which *the Father gave to the ſon to have life in himſelf*, John 5. 26. And it is ſaid, *Pſal.* 45. 2. *Thou art fairer than the Children of Men, therefore God hath bleſſed thee for ever.* And in that he is ſaid to be the everlaſting Father, was not only becauſe he was at the creating of all things, but alſo, he is an everlaſting Father to all that put their truſt in him according to his word. For *he is become the author of eternal ſalvation to all them that obey him*, Heb. 5. 9. But though he is ſaid to be a Father to his Creatures, yet not a Father to his Father, as ſome will have it. Who hold, there is but one Perſon in the Deity: Though Chriſt himſelf ſaith, *John* 16. 27. *I came out from God*, verſ. 28. *I came forth from the father and am come into the world, again, I leave the world, and go to the Father.* What can be more plain than that the Father and the Son are two Perſons. (And that one was in Heaven, when the other was upon the Earth.) And upon this ſaying of the Lord *his Diſciples ſaid unto him, lo now ſpeakeſt thou plainly and ſpeakeſt no proverb*, verſ. 29. For the Lord did often ſpeak in Parables to them. But the Father and the Son being united by one Spirit: Therefore they are ſaid to be one. For theſe are the *Three that bare record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one*, 1 Joh 5. 7. Being united as aforeſaid. And though Chriſt is ſaid to be the mighty God, yet no where ſaid

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to be the Almighty God. And accordingly Christ saith *John* 14. 28. *My Father is greater than I*, and again he saith, *My Father is greater than all*, John 10. 29. And the giver is greater than the receiver, *Dan* 7. 10. 14.

And whereas in some places of Scripture, it is said God made all things, *Gen.* 1 *Rev.* 4 11. And in other places it is said, *that by Christ all things were created*, Col. 1. 16. Is because the Father and the Son are united by one Spirit. And therefore Christ saith, *The Father that dwelleth in me he doeth the works*, John 14. 10. The which works were done by the Power of the Spirit of God which dwelt in him. For as in *Eze.* 10. 17. The Spirit of the Cherubims was in the Wheels: So as the Cherubims or living Creatures moved, so the Wheels moved because one Spirit guided both. Yet the Cherubims were not the Wheels, nor the Wheels the Cherubims: Accordingly the Son is not the Father, nor the Father the Son, yet being united by one Spirit they are one. Yet the Head is not the Hand, nor the Hand the Head. For Christ is as the Hand of God, by which God's Mercy is extended to his Creatures, and as the Head and Hand is united by one Body, so the Father and the Son are united by one Sprit. But as the Head is above the Hand, so the Father is above the Son. And therefore accordingly Christ saith, I came down from Heaven not to do mine own Will, but the Will of him that sent me, *John* 6. 38. But perhaps some may say, What, hath the Father one Will, and the Son another Will? No, but the Father was the first moving cause; and he having promised that the Seed of the Woman should bruise the Serpent's Head. God had no sooner promised it, but there was a Will in Christ to fulfil his Fathers Will. And therefore *it is written of him, I delight to do thy will O God, yea thy Law is within my heart*, Psal. 40. 6, 7, 8. Heb. 10. 5. 7.

Now

Now whereas ſome ſay the Holy Ghoſt is a Perſon is becauſe they do not rightly conſider what they ſay, nor what they affirm. For though they ſcripturesly affirm the Holy Ghoſt to be a Perſon, yet notwithſtanding they will not permit God the Father to be a *Perſon*, no otherwiſe than by Name or Cuſtom ſo called, for in reality they do not permit him to be a Perſon, in that they ſay the Subſtance of God is alike every where as much in Hell and in the Earth as in Heaven, from which ſtrange Notions they affirm the glorious God to have no ſimilitude, but a Perſon muſt have a ſimilitude, or otherwiſe it is no Perſon. But God to put this out of all doubt has left upon record that he has a ſimilitude, *Num.* 12. 8. And it is over and over noted in the Scriptures of Truth that God is a glorious Perſon, ſitting upon his Throne in Heaven, and that the Angels do there behold his Face which things in this Book I have abundantly proved, and therefore do but hint upon it here.

And the Perſon of God cannot be divided, but the Holy Ghoſt which is the Spirit or Breath of God can be divided. For the Holy Ghoſt which appeared in the likeneſs of ſeveral Cloven Tongues at once, *Act.* 2. 2, 3, 4. So that if the Holy Ghoſt were a Perſon, then there were many Perſons of the Holy Ghoſt. For the Perſon of God cannot be divided, and therefore God and Chriſt is ſaid to ſpeak by the Spirit in the Prophets of Old, *Pet.* 1. 11. But Man by his invented reaſonings, and by leaning to what his ſcriptureleſs Authors ſay, loſt the right knowledge of God, 1 *Cor.* 1. 19. 20, 21, 27, 28. *Iſa.* 42. 19. *Who is blind as my ſervant, or deaf as the meſſenger I ſend*, ver. 20. *Seeing many things, but thou obſe veſt not, opening the ear but thou heareſt not.* The which is much for want of due conſideration, and obſervation, that ſome good Men are ſo much in the dark as they are.

God

God of his Mercy having enabled a weak worm to make the Old and New Testament to agree; and also to remove all the mistakes which has occasioned our differences in Opinions. As in my *B*ooks is plainly made appear. And now those that will not believe *Moses* and the Prophets, and Christ and his Apostles, now they are made to agree, will not believe though one rose from the dead. But when the Protestant Christians came out from Popery, they neither made the Old and New Testament to agree, neither did they work Miracles to confirm what they said. *B*ut the Christians being very ignorant in the Scriptures, were easily carried with every wind of Doctrine, and the Teachers by the Apostacy having lost the right Sentiments of the word and world to come by which they were much in the dark.

And the Romish Church making the great God like an old Man with a corporeal Substance, therefore the Protestants that came out of *P*opery would not permit God to be a spiritual glorious Person, as the Scriptures declare him to be, who like the Christians, when the *Major* part did apostatize from the Truth: Then they would not keep the right day upon which the Lord suffered, because it was the time of the *Jews P*assover. Neither the right time when the Holy Ghost came down in Cloven Tongues, because it was the *Jews P*entecost. *B*ut was for fighting and killing those Christians that was for standing up for the right days, on which the forementioned things were performed. And as we keep the wrong Day for Christs sufferings; so likewise for his Resurrection and Ascension, as it is to be plainly known by the *Jews* living amongst us, who keep the right time for the *P*assover, and Pentecost. This Discord among the Christians is recorded in History: And the Christians denying the Glory that God hath promised to *Israel* in time to come, which will be

Joel

Joel 3.1,2.16. In those days and in that time when I shall bring again the Captivity of *Judah* and *Jerusalem*; and when he judgeth the Nations in the Vally of *Jehoshaphat*, vers. 2. 12. 13. Which Nations are the wicked Vine, *Rev.* 19. 15. These things the Christians denying, they could not then make sense of a great part of what they did say, as to their Interpretations they put upon the Scriptures. The which caused an implicite Faith to be cryed up on all hands. And had the gentile Christians since the Apostacy from the Truth, been to have been judged according to the soundness of their Faith, and not according to the integrity of their Heart, they could not have been saved. But God who is the judge of all the world will do right: Therefore all will be judged according to their deeds done in the body whether they have been good or evil. So that of every Nation, every one that feareth God, and worketh Righteousness, is accepted of him, *Acts* 10. 35. For he will shew Mercy *To all that order their Conversation aright*, *Psal.* 50. 23. *Matt.* 5. 3. &c. So that all the time of the cloudy and dark Day there is some of all Parties will find Mercy, that have ordered their conversation according as required. For the Damnation threatned, is to them that have no love to the Truth, and take pleasure in Unrighteousness, 2*Thes.* 2. 12. And without doubt, some of all Parties have had a love to the Truth, could they have known where to have found it. But by the Apostacy things have been turned upside down, *Isa.* 29. 16. As it was not then to be attained until the time of the end: At which time God hath promised *Knowledge should be increased*, *Dan.* 12. 4. For it will be sad for those Christians that are found in Darkness when the day of the Lord comes. For to come into the Wedding Supper when the Lord comes, it is required of such that they should be found in the Faith. The which consisteth in the Knowledge

of

of the true meaning of the Word, and conscionably practising the same: And there is no bringing of the People to a right understanding of the word, without unravelling to them their mistakes to the bottom, which now may be done, the word being made plain; but before it could not. And those that will now oppose, and smother the Truth, neither do justly nor love Mercy, nor walk humbly with God. For the Truth ought to be welcome to all. Let God bring it forth by whom he pleases. And it is required of every rational Man and Woman, to be like the Noble *Bereans* in searching the Scriptures, to see whether the Truths which are now discovered, are not therein: And God has often imployed Women in declaring his truth. And Christ first coming, was first made known to the Women, *Luke.* 1. 41. And Woman was the first Publisher of it, to all that lookt for Redemption in Jerusalem, Chap. 2. 38. And after Christ Resurrection, the Women were sent both by the Angel, and Christ, to tell the Disciples, that he was risen, *Matt.* 28. 7. 10. Now those that are unwilling to receive the truth, because God brings the knowledge of it to light by a Woman may as well like the Jews, refuse to be saved by Christ, because he came of a Woman. But he that is wise, let him be wise for himself; but he that scorneth, he alone shall bear it, *Pro.* 9. 12. O that the Christians would make a due improvement of this great Mercy of God: So as thereby to come to know him aright.

FINIS.

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